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A Guide to the Study of Church History

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PREFACE

The first edition of this Guide to the Study of Church History appeared in 1908. Since that time it has been subjected to the test of constant class work. The results of these years of practical use have now been incorporated in this new and thoroughly revised edition. The study of church history has made tremendous progress in recent years and seems destined to play a still more important part in the preparation of young ministers for their work and in its influence on subsequent Christian history. It is hoped that this work may contribute something in this direction.

As the title indicates, the volume is intended to be a guide to students. It is not designed to take the place of larger works or to render lecturing unnecessary, but to be a guide to the best known manuals and a basis for lecturing. The effort has been made to present the essentials of church history in a form so compact as to appeal to the eye and be easily remembered, and at the same time to direct the student to wider reading on the various subjects. For this purpose, four of the best known manuals, representing different confessional view-points, those of Newman (Baptist), Hurst (Methodist), Kurtz (Lutheran), and Alzog (Catholic), have been selected for constant reference, with occasional references to Schaff, Möller, and other works. There are also references to some of the most important sources. No attempt has been made to refer to a wide

range of works. The student who is passing through the vast field of church history for the first time can find enough to do with the references given. As he advances he can easily enlarge his bibliography. In order to secure brevity there have been frequent abbreviations of words and condensations of sentences, but it is believed that no obscurity has resulted. The needs of students in theological seminaries have been steadily in mind, but it is hoped that others may find the work of value. Pastors can use it as a means for refreshing their knowledge of the great subject of church history in the midst of their multiplied duties.

It is earnestly recommended that a good Historical Atlas should be used as a constant companion to the work.

The necessity for immediate printing and the difficulties incident to the absence of the author in Europe in the midst of the Great War during the final stages of the presswork must be accepted as an apology for any minor failures in proofreading.

W. J. McGLOTHLIN.

Louisville, Ky., September 10, 1914.

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ABBREVIATIONS

A.—Alzog's Universal Church History.
A. N. F.—Ante-Nicene Fathers.
C. C.—Schaff's Creeds of Christendom.
Henderson.—Henderson Historical Documents of the Middle Ages.
H.—Hurst's History of the Christian Church.
K.—Kurtz's Church History.
M.—Moeller's Church History.
N.—Newman's Manual of Church History.
S.—Schaff's Church History.
B. C. F.—McGlothlin, Baptist Confessions of Faith.

INTRODUCTION

I. Nature, History and Bibliography of Church History

N. i. 3-16; H. i. 1-22; 28-57; A. i. 1-7 and 10-23a; K.* i. 1 and 4f; S. i. 1, 3f, 6f.

II. Divisions of Church History

N. i. 16f; H. i. 23-27; K. i. 2f; A. i. 8f; S. i. 2 and 5.

The history of Christianity is an unbroken, living, moving whole, but for convenience and thoroughness of study it is divided chronologically and also according to subject matter. Divisions are more or less arbitrary and artificial.

1. *Chronologically.* A. Apostolic Christianity, A. D. 1-100. B. Old Catholic period, A. D. 100-600. (a) 100-323. (b) 323-600. C. Medieval Christianity, A. D. 600-1517. (a) 600-850; (b) 850-1050; (c) 1050-1305; (d) 1305-1517. D. The Reformation, A. D. 1517—1648. E. Modern Christianity, A. D. 1648 to present. (a) 1648-1789; (b) 1789 to present.

2. *Division of Material.* (a) Missionary history, including territorial expansion (foreign missions), fuller occupation (home missions), general reception (literary opposition and corresponding defenses, persecution, etc.). (b) *Church government,* including the conception of the church and its ministers, forms of organization, officials, ecclesiastical law and discipline, relation to State, etc. (c) *Worship,* including forms of worship (oral and written, sacred poetry and music), time (weekly and annual, Christian year), place

[1]Figures refer to sections in K., A. and S.

(church architecture and art), instruction (preaching, catechism, etc.), ceremonies (baptism, supper, sacraments, etc.). (d) *Theology,* including the development of systems and types of theology, rise of heresies, and various forms of anti-Christian thought. (e) *Christian life,* including types of piety, monasticism, moral ideals, practices, etc. (f) *Christian literature.*

III. The World Into Which Christianity Came

N. i. 20-64; H. i. 58-87; K. i. 6-11; A. i. 23b-31; S. i. 8-14.

The conditions which Christianity found in the Greco-Roman world determined the character of its history for several centuries and have profoundly affected that history to the present time. The human race was already old and numerous, differentiated by color, language, culture, religion, mental and moral characteristics. The civilized peoples lived on a strip of land some twenty degrees in width, lying southeast by northwest in S. Europe, N. Africa, and S. Asia, most of it in N. Temperate zone. In E. half lay India, China, Japan, in W. half the Semites, Greeks, and Romans. The two portions knew and influenced each other very little. Outside this strip all mankind was barbarous or savage, destitute of most elements of civilized life, such as settled life, written language, literature, art, architecture, music, the sciences. No means exist for knowing the population of the world at that time even approximately.

Christianity was born near the center of the W. half of civilized mankind. Here it worked for five centuries and this Greco-Roman world we must now study.

1. POLITICALLY most of it was subject to the Romans; lay around Mediterranean with c. 100,000,000 population. Its government consisted of (a) central authority—Emperor and Senate; (b) provincial governors appointed by emperor and senate; (c) local municipal governments. It was firm and in the main just, with much local freedom; brought all races under law, preserved order, prevented petty internecine strifes, suppressed robbery, built good roads, kept open communications by sea and land between all parts of the Empire; its judges, in the main, just, its law faithfully administered; it was regarded by early Christians as a providential preparation for the coming of Christ. Its law and legal procedure have profoundly influenced the subsequent history of Europe.

2. RACES AND THEIR DISTRIBUTION. Many peoples intermingled and greatly mixed. (1) *Latins* in Italy, N. Africa, Spain and Gaul which were largely Latinized. (Compare their languages.) The military and governing classes everywhere were Romans; Latin the official language. (2) *Greeks* in Greece and its islands, Asia Minor, Syria, N. and E. Palestine, Egypt, the coasts of Italy, Sicily, Rome, S. E. Gaul, and elsewhere. (3) *Jews*: (a) Palestinian; (b) the Dispersion, mostly commercial people in the cities of Egypt, Cyprus, Syria, Asia Minor, Greece, Macedonia, Italy, Spain, Mesopotamia, Persia and farther East. (4) *Other Semites:* (a) Syrians in Syria and Mesopotamia; (b) Arabs in Arabia; (c) Phœnicians in Phœnicia and North Africa. (5) *Other native populations:* (a) Celts in Gaul, British Islands and Galatia; (b) Copts in Egypt; (c) Berbers in North Africa; (d)

various native peoples in Asia Minor and Southeast Europe.

Surrounding the Empire were the Germans on the north, still barbarous; on the east the Persians, Parthians, Scythians; on the south various desert tribes in Asia and Africa; Slavs north of Black Sea.

3. Social and Economic Conditions. (1) Many *slaves,* white, captives in war, without legal rights, and often cruelly treated; (2) *woman* was debased, with few rights, often immoral; children were poorly educated and little regarded; (3) there were extremes of wealth and poverty (200,000 mendicants in Rome alone). Agriculture, manufacture and commerce still primitive.

4. Culture. The masses even of civilized peoples were everywhere illiterate; no system of public schools; education was in private schools and by tutors; books few and costly, made by copying with the hand; education was literary, rhetorical, artificial. Sources of culture were various: (1) That of ancient Egypt, Babylonia, Assyria and Persia had largely perished. Only the ruins of their architecture and sculpture remained. (2) The primitive native populations had never possessed much culture. (3) The culture of Persia had affected the Empire little, that of India and of China perhaps not at all. (4) The golden age of *Grecian* culture was past, but the language had been widely diffused by commerce, colonization and war (Alexander), and was the chief vehicle of culture for that world. The elements of Greek culture were: (a) A beautiful, flexible and expressive language, widely distributed; (b) an extensive literature, which still serves as models

in dramatic, lyric and epic poetry, in oratory and in history; (c) art and architecture (Doric, Ionic and Corinthian); (d) philosophy, which has deeply affected philosophy and theology to the present time. The most influential philosophers were Pythagoras (c. 582-510 B. C.), Socrates (469-399), Plato (427-347), Aristotle (384-322); Zeno, founder of the Stoic school (340-260); Epicurus (342-270), and Pyrrho, founder of the Skeptics (360-270). Philosophy was the religion and the moral support of the more intelligent—"a schoolmaster to bring the Greek to Christ." (5) *Romans,* contributed law, stable government, internal order, good roads, open seas. Their literature and philosophy were dependent upon Greek models, but Latin ultimately became the language of theology and learning for the Western world, and held that position till recently. (6) *Jews* cannot be said to have contributed anything of importance to culture. Their contribution was in the realm of religion and morals.

5. Religion. All peoples were religious; their religions were national; i. e., not personal or universal. They related almost exclusively to the ordinary affairs of the present life—propitiating the gods to appease their anger and enlist their aid in personal and national matters—for health, happiness, good crops, victory, safety; there was belief in future life, but it was shadowy, uncertain and uninviting. The greater gods were national, but there were local and household gods or spirits, e. g. nymphs and sprites of Greeks, lares and penates of Romans. All, except Judaism, were polytheistic, with male and female divinities often immoral; only in Judaism was there union of morals and religion.

All had sacrifices, priesthoods, temples, sacred seasons, more or less ritual, but little or no religious instruction. Roman conquests and commercial intercourse were breaking down religious prejudices by bringing all religions into contact with one another. (1) In Greek religion the gods were personifications of the powers of nature resting on a semi-pantheistic basis; æsthetic, intellectual, but morally feeble; inadequate conception of sin, uncertain belief in immortality; rich in mythology, creative of beautiful and impressive temple architecture but no Bible, distinctly religious literature or religious instruction. (2) In Roman religion the gods were personifications of the functions of society, the reproduction of a Roman household; public worship was ceremonial and legal, conducted by the State; emperor worship was later required of all subjects; Roman religion much more serious but less stimulating than the Greek; no Bible, religious literature or instruction. (3) In Jewish religion: (a) One living God, holy, the creator and upholder of all things; monotheism; (b) high moral precepts with religious sanction; (c) hope of a Messiah; golden age in the future; one temple, a priesthood, ritual; synagogues for non-sacrificial worship and instruction; Bible and instruction. (4) Syrian, Egyptian, and other religions were widely distributed, often grossly immoral, rarely elevating. Worship of Cybele, Isis, Mithra, etc., was spreading over the Empire. Last century B. C. was an age of skepticism, but through efforts of Augustus and others, faith in the fundamentals of religion was reviving during the first Christian century.

6. Morals. Political life was debased. Provincial

governors often became rich by graft and oppression. The Emperor, often made by the army and controlled by favorites, slaves and concubines, was supreme and growing more despotic with the centuries; the *Senate* and subordinate officials subservient, venal, cringing. *Amusements* among Greeks and Romans were mostly outdoor sports—gladiatorial shows, races, the theater—were idolatrous and morally degrading. The *army* was efficient, but cruel, war almost constant. *Slavery* was extensive and corrupting. *Literature* was often debased; morals had little religious sanction. There was boundless sexual immorality of most revolting character, divorce, low regard for children; abortion frequent, exposure and murder of children allowed; theft, graft, oppression, gambling, and drunkenness were common.

Into this world came Christianity to redeem and transform the whole life of the whole race. It grappled with men and conditions as it found them, with what result Christian history has to relate.

IV. Original Primitive Christianity

What was this new historic force now suddenly introduced into the race? In a word it was Jesus of Nazareth. It had its roots deep in the past, but as a whole it was a new religion centering in the teaching, person and work of Christ. As a historic force it may be defined as a life and a hope, based on a faith, and all mediated by Jesus Christ. It is a life of personal holiness, and of love and service to men; a hope of immortality with God and all saints in heaven; this is all based on a faith in God as living, almighty, loving

and forgiving and all is mediated by Jesus as Teacher, Exemplar and Redeemer.

The action and reaction of this original Christianity and the world upon each other constitute historic Christianity, and are the subject matter of Church History. It has been an unbroken stream from the beginning until now, but marked by continuous development and change. The course of that development we study in the following pages.

BOOK I

BOOK I

PLANTING CHRISTIANITY—APOSTOLIC ERA, A. D. 1-100

Introduction

No great political changes during this century. Imperial court full of intrigue and corruption to Vespasian; Rhine and Danube maintained as imperial boundaries; conquest and incorporation of Cappadocia in A. D. 17, Britain in 44 and 84, Mauretania, Thracia and Lycia in reign of Claudius; suppression of frequent uprisings in Gaul and elsewhere; Jewish uprising in 66 suppressed in 70; Jerusalem destroyed, temple burned, Jews and Christians scattered; serious uprising in Gaul in 68 suppressed in 70; Germans remain quiet for ninety years. Burning of Rome 64, splendidly rebuilt. Moral, religious, social and economic conditions not materially changed. Christianity worked under fairly stable and favorable circumstances.

I. Planting and Spreading of Christianity

N. i. 67-124; H. i. 87-119; K. i. 11-16; A. i. 32-51; S. i. 15-21.

(1) *Extension.* (a) Work of Jesus as teacher, preacher, healer, from Jerusalem northward in Palestine, rejected by leaders, fairly successful among masses. (b) From crucifixion to death of Stephen,

Pentecost. (c) From death of Stephen to Jerusalem conference, work extends into N. Syria and Asia Minor. (d) Work of Paul and associates; of apostles; of nameless missionaries. Doubtless spread much farther than we know; known to have extended over Syria, Asia Minor and S. Europe. (2) Missionary methods. Travel, preaching, letters. (3) Message: (a) to Jews—Jesus the Christ, redeemer from sin; (b) to Gentiles—Jesus, Judge and Lord and Redeemer. (4) Means of support. (5) Success—number of Christians; size, location and character of the churches; nationality, social and intellectual standing and economic condition of the Christians. (6) Opposition and persecution; motives, methods, extent of this opposition: (a) By Jews—Sadducees, Pharisees, the Dispersion; (b) by Gentiles—mobs, provincial governments, imperial government; by Nero (64), by Domitian (96), both at Rome only.

II. The Church—Its Constitution and Officers

N. i. 125-135; H. i. 120-134; K. i. 17: 1-6; A. i. 52-54; S. i. 40-43.

Ecclesia (assembly, church) has three meanings in N. T.: (a) Whole body of believers; (b) Christians in a given city or geographic unit; (c) Christians worshiping in one place. Second meaning is most common in N. T. No general organization as association, convention, national or denominational church. Unity and harmony measurably preserved by visitation and correspondence of apostles and others.

1. *Members:* believers, baptized and walking orderly; organized on basis of fraternal equality, a priest-

hood of believers, together exercising all ecclesiastical authority.

2. *Officers.* (a) *General*—Apostles, prophets, evangelists, teachers. Some of these may have been functions rather than separate offices. (b) *Local*—Elders or Bishops and deacons. Deaconesses (?).

Officers did not form a special priesthood or clerical order, but were *ministers* to the people. Qualifications of each; how chosen and ordained; duties, functions and authority of each; relation to the churches.

3. The churches were wholly independent of each other and the State, democratic in government and discipline, exercising complete ecclesiastical authority, selecting and authorizing their own officers.

III. Doctrines

H. i. 135-141; K. i. 18; A. i. 58-61; S. i. 22-24.

Doctrines were not systematized in this period; no creed or confession; non-theological age of Christianity.

1. *Sources of doctrine* were at first O. T. (outside Palestine in Greek, with apocrypha) and traditions of the teachings, work, sufferings, resurrection and ascension of Jesus. After A. D. 50 Christians began to produce literature (under the guidance of the Spirit, we believe), which speedily became sources of doctrine, and in 2nd. cent. some of it was collected and put with O. T. (in Gk.), making the Christian Bible.

2. *Contents* of doctrine were determined by the practical demands of evangelization and instruction. It was not systematic and speculative, but vital—doctrines rather than theology: (1) *God* as one, holy, just, loving and merciful; (2) *Man* as sinful and lost; (3)

Jesus as the Christ, Son of man, Son of God, Redeemer and Lord; the facts of his earthly life; his death, resurrection and ascension, his second advent and judgeship; (4) salvation through repentance toward God and faith toward our Lord Jesus Christ; (5) resurrection of the body and life everlasting; (6) the obligation to holiness and loving service.

3. *Divergences.* Christians, even in apostolic era, not entirely harmonious in doctrine. N. T. writers, while in essential agreement, differ in viewpoint and emphasis (cf. James, John, Paul). Other Christians differed fundamentally.

(1) Most serious divergence was about relation of Jewish law to salvation. Many Jewish Christians asserted that circumcision and observance of the law by Gentile converts was necessary to their salvation. Paul led opposition, claiming that salvation is of grace apart from works. Decision of conference at Jerusalem c. 51 A. D. (Acts 15) was victory for Paul. (a) *Things required* (not for salvation)—abstention from things sacrificed to idols, blood, things strangled, fornication. (b) *not required*—whole Jewish ceremonial law—sacred seasons (passover, pentecost, tabernacles, new moon, Sabbath, etc.), sacrifices, priesthood, temple worship and support, distinction in meats, circumcision, etc. This settlement was formal recognition of the fact that Christianity had broken the bands of Judaism. It was in part a compromise, some of whose requirements Paul did not observe later (cf. meats offered to idols, 1 Cor.); nor has Christianity regarded them all as binding (eating blood).

(2) Other errors within the Christian fold were—

denial of Christ's divinity, his humanity, the resurrection; the worship of angels; various philosophical and theosophical speculations detracting from the exaltation of Christ. This apparently the incipient stage of Christian gnosticism.

4. Various divergencies so great as to constitute heresies—Simon Magus, Menander, Dositheus, Cerinthus, the Nicolaitans; all apparently guilty of both doctrinal and moral lapses in life and teaching. Antinomian teachings probable. cf. Jude, 2 Peter.

IV. Worship and Ordinances

N. i. 135-142; H. i. 142-5; K. i. 17: 7; A. i. 56; S. i. 34-39.

Social worship for edification and instruction a marked characteristic of early Christianity, the point where it touched the common man most closely; informal, democratic, non-liturgical, non-sacrificial.

1. *Place*—Temple at Jerusalem, synagogue, private houses, school buildings. No distinctive church buildings in this period. Missionary preaching and propaganda in market-places and in private houses.

2. *Time*—Sabbath, first day (called Lord's day on account of the resurrection), or both; often at night and in secret because of persecution; annual religious festivals as continuation of Jewish feasts but with Christian meaning (*Passover* [later called Easter] as feast of resurrection and *Pentecost* as feast of Holy Spirit).

3. *Leader*—Worship was apparently informal, democratic, shared by members as they felt moved. cf. Corinth. Women did not teach or officiate, but some-

times prayed and prophesied. cf. 1. Cor. 11:5 and 14:34.

4. *Elements.* It was non-liturgical, non-sacrificial. (1) *Reading* extensively from O. T. and Christian writings. (2) *Singing,* O. T. Psalms, also hymns and spiritual songs; sung by individuals or the congregation; responsive singing early in second and probably in first century. No instrument. (3) *Speech*—Instruction, exhortation, admonition, prophesying, speaking with tongues, etc. No catechism or special instruction for children. (4) Extempore *prayers;* occasionally fasting.

5. *Lord's supper or eucharist* was the eating of bread (probably unleavened) and drinking of wine (mingled with water), consecrated by prayer; celebrated weekly or oftener in connection with other worship, but no fixed time required; early connected with *agape* or love feast; memorial of Christ's death; only baptized believers partook.

6. *Baptism* was the only other early Christian ceremony. Because of its nature it was not directly connected with worship. The immersion (possibly trine) of a believer in water in the name of Christ or the trinity, as soon after conversion as convenient, as a symbol of burial and resurrection with Christ (Rom. 6:4); sometimes followed by imposition of hands for gift of H. S.

V. Christian Life and Discipline

H. i. 145-8; K. i. 17:8; A. i. 57; S. i. 32f, 44.

The Christian ideal is a life of purity and service, a community which is a holy fraternity. Ideally the

churches were composed of saints, the holy; actually they did not attain to this standard. (1) MORALS were often low; many Gentile converts had to be taught first principles of good morals; sins of the flesh (especially drunkenness and unchastity) and of the spirit (envy, jealousy, hatred, faction, covetousness).

2. SLAVERY, modified but not forbidden. No word of emancipation. Slaves and masters in same church.

3. WOMEN take prominent part in Christian work and worship. Not given official position or allowed to teach. Deaconesses.

4. PROPERTY held by Christians. Voluntary communism at Jerusalem for brief period, not elsewhere; no compulsory communism.

5. CHARITIES extensive (collection for poor at Jerusalem). Care of widows, orphans, poor, travelers, persecuted, etc. Support of the ministry.

6. CHRISTIANS withdrew largely from *heathen society,* theatres, games, temples, religious festivals, etc.

7. CIVIL GOVERNMENT was obeyed and respected as ordained of God.

8. Discipline for moral lapses consisted of private admonition, public rebuke and finally expulsion of the incorrigible from church privilege and social intercourse by the congregation (cf. Mt. 18: 15-17).

VI. CHRISTIAN LITERATURE

S. i. 25-31.

Written in Greek, with the possible exception of Matthew, largely, if not wholly, by Christians of Jewish origin. Some of the literature of this period has been lost. Nearly all that has been preserved is found

in N. T.; not marked by great literary finish. Four kinds: (1) Brief, fragmentary accounts of the life and teachings of Jesus, Gospels. (2) Letters to individuals, churches, groups of churches called forth by special circumstances, but usually intended for a more or less general circulation; e. g., Eph. and Col. (3) One brief, fragmentary history, largely devoted to the doings of Paul, Acts. It gives no adequate conception of the spread of Christianity as a whole. (4) Apocalyptic literature, Rev.

These books were not gathered into one volume until later. They were not part of a sacred book, a Bible, but each had only its own authority.

BOOK II

BOOK II

ANCIENT CHURCH HISTORY TO 600 A. D.

FIRST PERIOD 100-323 A. D.

I. General Conditions During Period

1. *Political.* Order and prosperity prevailed under "five good emperors" (96-180), who were devoted to welfare of their subjects. *Trajan,* able general and ruler, first Emp. from provinces; in 105 province of Arabia, 107 Dacia conquered and colonized (now Roumania); war with Parthians (114-116) resulted in incorporation of Armenia, Mesopotamia and Assyria as provinces; Empire reaches widest extent; T. great builder at Rome and elsewhere. *Hadrian,* peace-loving, careful in administration, gives up Armenia, Mesopotamia and Assyria making Euphrates E. boundary; Jewish rebellion in 115-117; that of Barcocheba (132-5) on account of founding *Aelia Capitolina;* splendid buildings at Rome, Athens and elsewhere. *Marcus Aurelius,* philosopher-emperor, compelled to fight Parthians on the E. border (162-5) and the Germans on Danube (Marcomanni, Quadi) with variable fortunes (166-180).

Commodus made peace with Germans and gave himself to debauchery and cruelty in Rome. The next ninety years marked by great disorders, the government passing through military rule to absolute monarchy. Emperors called out by divisions of the army, usually provincials, often murdered; frequent

civil war; frequent struggles with Germans on Rhine and Danube (Goths on lower Danube, Alamanni in N. Italy, Franks and others along the Rhine); on E. border with Parthians and (after 226) with new Persian Empire (Sassanides). Dissolution of Empire appeared imminent c. 260.

Aurelian, "restorer of the Empire," made peace with Goths by giving up Dacia and removing most colonists into Mœsia (Danube henceforth the boundary), expelled Germans from Italy and Gaul, reconquered Syria and Egypt. Tacitus, Probus and Carus (275-283) carry forward work of restoration, driving out enemies.

Diocletian (284-305), founder of the absolute monarchy, deprives senate of all power, removes capital from Rome (to Milan and Nicomedia), reduces size and increases number of provinces, increases taxes, introduces elaborate Oriental court ceremonial; reorganizes government by choosing another *Augustus* and in 292 two *Cæsars;* resignation of the two emperors (305) followed by frightful civil wars to 323 when Constantine becomes sole emperor.

2. *Economic and Social.* The period was marked by the gradual rise of the provincials; most emperors from the provinces; Caracalla bestowed Roman citizenship on all freemen in the empire 212. Frequent civil and foreign wars decimated, corrupted and impoverished the people. Germans more and more introduced themselves by peaceful immigration into agriculture, the army and governmental positions; western provinces were being Germanized. Italy and the old Roman race losing their significance. Slavery, immorality, war and taxation were ruining agriculture, re-

ducing population, destroying the state, corrupting social, civil and family life from 200 onward.

3. *Religious.* Revival of the old religions after 100; worship of emperor (regarded as embodiment of human and divine authority, political and religious, while living; deified after death) was made universally obligatory; many cults from the East, especially worship of Isis and Osiris from Egypt and Mithra from Persia; they were much more emotional and personal than the old faiths; missionary, transcending national boundaries. Extensive syncretism after 200. (Alexander Severus.)

4. *Cultural. Education* was more generally diffused throughout the Empire than formerly, under patronage of the State in part, but was literary and artificial with little beneficial effects on character. After 100 rapid decline of Greek and Latin literature, few writers, none of great ability. Production of pagan literature ceased after ca. 250, with exception of new Platonism which extended into next century; Plotinus d. 270, Porphyry 305; this the last effort of heathen philosophy. It was a revival of Platonism modified in the direction of religion; based on ecstatic insight and mystical revelation, closely related to thaumaturgy and theosophy.

II. History of Christianity During Period

(I) External History

1. Spread of Christianity—Missions

N. i. 291f; H. i. 397-409; K. i. 21; A. i. 62-65; S. i. 46-49.

(1) *Among Jews,* Christianity made no further progress. The calamities of 70-135 made them inac-

cessible to the gospel, while their persecution of the Christians embittered the latter against them. Most Jewish Christians were gradually absorbed by Gentile Christian circles; the remainder (Nazarenes, Ebionites) became heretics and disappeared in 4th century.

(2) *Among Gentiles,* Christianity spread over whole of Empire and beyond its borders eastward; at first and chiefly among Greeks. Three translations of Scripture mark its entrance among other races: (a) Syriac for the native population of N. Syria and Mesopotamia; (b) two Coptic translations for natives of middle and upper Egypt; (c) Latin translations, made in N. Africa, spreading to Italy, Gaul, Spain, and elsewhere. Authors and dates of these translations unknown; the work probably done gradually by missionaries in 2nd half of 2nd century. By end of this period there were Christians in Palestine, Phœnicia, Coele-Syria, Cyprus, Mesopotamia, Persia, Parthia, India, Arabia, Egypt, Africa, throughout Asia Minor and in Armenia; in all parts of Greece, in Italy, the provinces S. of Danube, in various parts of Gaul, Belgium, Spain and Britain; most numerous in Asia Minor, Cyprus, and around the Ægean, there constituting almost half the population; numerous in Egypt, Africa about Carthage, S. Spain, and at a few points in Gaul and Italy. Elsewhere they were very sparse; estimated at from one-twentieth to one-fifth of the total population of the Empire. Alexandria, Antioch and Edessa in East, Ephesus and Corinth in Center, Rome and Carthage in West, the chief Christian cities. The cultured, the rich, the civil and military officials, soldiers, the imperial court and upper classes generally

were more and more affected. Abgar IX, king of Edessa ca. 200, Constantine ca. 312 become Christians.

This splendid work was accomplished in the face of vested interests, established religions, debased social and moral life and hostile governments, without missionary boards or paid missionaries, much of the time without church buildings, public services, trained preachers or governmental protection. How? The world was prepared, and the common Christians had great zeal. Their mutual love and helpfulness, care for the poor and unfortunate, steadfastness in persecution, high morality, and fraternal spirit made a profound impression; but it was chiefly the gospel itself that appealed to that heathen world. It was a gospel of healing for soul and body, of redemption from sin and the demons, of mystery in the two ordinances, a revealed religion based on a book and therefore authoritative, giving assurance of immortality and a rational scheme for the future life, a rational explanation of the universe, a righteous and loving God, a personal Savior. It satisfied the best aspirations of men.

2. Opposition

Christianity was long and bitterly opposed by the masses as well as by the wealthy and educated classes.

(1) *Causes of Opposition:* (a) Christians renounced and opposed the heathen religions; (b) withdrew largely from heathen society; (c) having no images, they were regarded as atheists; (d) preached what seemed to the heathen foolish and unreasonable doctrines, e. g., resurrection, incarnation, worship of crucified Jew; (e) injured certain trades dependent

upon idolatry; (f) were thought to commit horrible deeds, e. g., eating children, promiscuous intercourse; (g) were thought to cause various calamities, e. g., earthquakes, floods, famine, pestilence, etc.; (h) the simple Christians professed to know more of the vital things of life than the philosophers and were offensively enthusiastic; (i) every new religion required a license, and Christianity was never licensed; (j) it frequently caused unrest and uproars; (k) Christians refused to worship the image of the emperor, a service required by the state, thus becoming guilty of high treason; (l) it was dissolving and recasting society and government wherever it went; (m) Christians held secret meetings thought to be politically dangerous, most Christians avoided civil and military service; (n) there doubtless remained an unexplained residuum of opposition due to the antipathy of a sinful heart to a cleansing gospel.

(2) *Methods of Opposing Christianity*

This opposition expressed itself in every possible way—social ostracism, oral discussions, injury to position and business, persecution, literary attacks, etc. The most important were persecution and literary attack.

a. Persecutions

N. i. 147-172; H. i. 153-179; K. i. 22; A. i. 66f; S. i. 50-59.

a. *Mode of Procedure.* Christians suffered most perhaps from mob violence, but some of the persecution was by the government, provincial and imperial; not by regular legal processes, but under administrative regulations, after manner of police courts. Tra-

jan's regulations (ca. 112), which made Christianity formally illegal and were the basis of all subsequent state persecutions, were as follows: (a) Christians as such not to be sought out by officials, but (b) when accused and convicted they were to be executed; (c) those who deny being Christians and those who renounce Christianity, to be freed without reference to the past; (d) anonymous accusations not to be considered (Pliny Eps. 96, 97; Euseb. III, 33, note, McGiffert's ed.); this left matter to provincial governors and occasioned local sporadic persecutions (Symeon of Jerusalem 107, Ignatius 115). Hadrian (cf. Euseb. IV. 9) and Antoninus Pius more favorable to Xns. Under M. Aurelius many national calamities (conflagrations, floods, earthquakes, insurrections, pestilence) precipitated severe persecutions. (In Asia Minor 167, Polycarp; Lyons & Vienne 177, Pothinus, Blandina, and others, cf. Euseb. V., 1; Justin at Rome 166). Some persecutions under Sep. Severus at Alexandria in 202 (Leonides, Potamiana) and at Carthage (Perpetua, Felicitas). Peace (except under Maximus) 202-250.

Almost continuous imperial persecution 250-260 under Decius, Gallus and Valerian, an effort to destroy Christianity utterly throughout the Empire. Numerous martyrs (Fabian, Sixtus II, and Lawrence of Rome, Cyprian of Carthage), hosts of *confessors, lapsed, libellatici.* For 43 years after 260 was peace. Diocletian, at first favorable to Christians, was persuaded by Galerius to issue four successive decrees, 303, ordering churches destroyed, Scriptures burned, depriving Xns. of public office and civil rights, ordering all to sacrifice

on pain of death; throughout Empire except in Britain, Gaul and Spain. Terrible suffering and ruin of the churches. Edict of Galerius 311 (Euseb. VIII, 17) giving peace; that of Constantine 313 at Milan (Euseb. X. 5, 6) giving religious freedom, restoring confiscated property, etc.; end of persecution in Roman Empire, the emperor a Christian.

b. *Modes of Punishment.* (a) Confiscation of property. (b) Banishment. (c) Imprisonment. (d) Labor in the mines. (e) Torture. (f) Execution by fire, wild beasts and for Roman citizens by the sword.

c. *Results.* (a) Many Christians suffered death —*martyrs;* some courted martyr's death; (b) many more suffered punishment of various kinds short of death—*confessors;* (c) multitudes renounced Christianity permanently or temporarily—*lapsed;* (d) many bribed the officers or purchased certificates stating that they had sacrificed to the gods—*libellatici;* some delivered up copies of Scriptures—*traditores.* The church was laid waste far and wide. Differences of opinion concerning the treatment of the penitent lapsed caused schism and strife in the churches. Novatianism 255 in Rome and Donatism 305 in N. Africa; no means of fixing the number of martyrs.

b. Literary Attacks

H. i. 180-9; K. i. 23f; A. i. 68; S. i. 60-2.

There were frequent oral attacks by Jews and heathen, but no anti-Christian books by Jews have been preserved. No heathen writer of first century mentions Christianity. The first to do so was the younger

Pliny ca. 112 who regards it as a base and obstinate superstition; Tacitus (d. 117), Epictetus (d. 120), M. Aurelius (d. 180) and Galen (d. ca. 200), evidently despise the whole movement. Lucian (d. ca. 200) the skeptic, satirized Christians as silly and gullible, rather than criminal or dangerous (Peregrinus Proteus). Celsus, a philosopher, in True Discourse (c. 177) undertook seriously to refute Christianity because of its menace to the state. Answered by Origen c. 250. The neo-platonist, Porphyry, c. 270 wrote 15 books against Christians, who regarded him as their most dangerous opponent; Hierocles, governor of Bithynia, wrote two books against Christians, c. 305. Most of this literature has perished, except as quoted by Christian apologists.

Jews attacked the character, Messiahship and divinity of Jesus, the whole attack being directed against him; heathen attacked the Christian conception of God, the Scriptures, the character and history of Jesus, the idea of an incarnation, the character and ideals of the Christians. Every important objection which has ever been made to Christianity was raised in this period.

3. Christian Defenses

N. i. 237-46; H. i. 191-206; S. i. 63-6; A. i. 69.

(1) Never by force of arms. No uprising or sign of disloyalty. (2) By heroic and patient suffering—passive resistance. (3) By literary defenses—*apologies*. From 130-250: (a) They denied all charges of immorality, atheism, irreligion, political intrigue or other evil, and asserted their loyalty to the state; (b) demanded the trial of each Christian on criminal

charges rather than condemnation on the basis of the name Christian; (c) explained and defended Christian doctrines and practices on the basis of reason and Scripture, and set forth the excellence of Christian morals; (d) attacked the absurdities and immoralities of the heathen religions and the errors and inconsistencies of the philosophers.

These apologies were written both by Greeks and by Latins—Greeks wrote in second century and were for the most part philosophers; Latins mostly in the third century and were rhetoricians. The most important Greeks are *Aristides* of Athens, c. 138; *Justin,* originally of Palestine, martyred c. 165 (two apologies to emperors, 147 and after, and Dialogue with Trypho the Jew); *Tatian* the Assyrian c. 172; *Athenagoras* of Athens c. 177; *Theophilus* of Antioch, wrote to Autolycus c. 190. *The Latin apologists* lived in N. Africa and were *Tertullian* who wrote his apology c. 197; *Minucius Felix* who wrote Octavius c. 180. Many others wrote apologies along with other writings.

(II) The Church, Its Polity, Officers, Ordinances

As time passed and Christianity spread it was itself constantly changing. The changes were rapid and radical, profoundly modifying many of the fundamental conceptions of Apostolic Christianity and laying the foundation for the Roman and Greek Catholic Churches. The evolution begins early and continues throughout the period.

1. The Church. Independence and significance of individual churches are lost in the predominance

and power of the great city churches; these in turn are merged into one universal (Catholic) church containing all Christians. It is conceived of as an entity in itself, independent of its members, holy, indivisible and inviolate, no longer a community of saved, but a saving institution outside of which there is no salvation; not the members, but the institution is holy, the indivisible body of Christ, whose essence and unity is in the episcopate; it is the only mediator of grace; great emphasis on its unity, to attempt to rend it is the greatest sin, and to cut oneself off from it is to lose all hope of salvation. Government of the church passes rapidly into the hands of the clergy, leaving the laity with little ecclesiastical significance.

The first general organizations were *diocesan* and *provincial synods* which begin to be held about the middle of 2nd century, and become fixed institutions by end of period. Questions in dispute locally or affecting Christianity at large were considered, and the decisions were regarded with great respect and soon became binding. Several synods of importance in this period. Elvira 306 (?), Arles 314, Ancyra 314.

2. Officers

H. i. 325-40; K. i. 34; A. i. 82-87; S. i. 105-113.

Development rapid, but not everywhere uniform, both as to number and functions of officers.

(1) *Number.* (a) The old general travelling officers (apostles, prophets, evangelists, etc.), continue into this period, but disappear by end of the 2nd century. (b) The two officers of the local apostolic church become three (one bishop, a college of presbyters and a

board of deacons) during first half of the 2nd century (first in Ignatius).

(c) *Five new officers* developed in larger churches by 250 A. D.—*Subdeacons,* assistants of deacons; *Acolytes,* assistants of bishops; *Exorcists, Readers, Janitors.* These were selected by the bishop, were not ordained, exercised no priestly functions.

(2) *Qualifications.* To have only clinic baptism, to be legally bound to civil or military office, to have been twice married, to have committed heinous sin after baptism, to have mutilated oneself or to be a slave was regarded as a bar to the clergy before end of period. In general the candidate must be sound in mind and body, of good moral character, selected from the congregation where he was to officiate; to be a bishop he must be thirty years of age.

(3) *Election of deacons and presbyters* was by people and clergy; that of the bishops was (a) sometimes by local laity, especially early in period, (b) by local clergy, with approval of laity, (c) by neighboring bishops, with approval of local clergy and laity. As yet civil government did not interfere with elections.

(4) *Ordination of presbyters and deacons* was by their bishop; that of bishop was by (a) neighboring bishops, at least three, and (b) later, by Metropolitan and neighboring bishops.

(5) *Functions.* Deacons, presbyters and bishops came to be called clergy (elect), while other Christians were only laity (people); ministers above deacon begin to be called priest about 200, set apart by special grace conferred in ordination, standing between God and the people, necessary mediators of grace, officially holy.

a. *Bishops* (a) act as head and presiding officer in the government of the church, (b) administer the finances, (c) administer confirmation, ordination, consecrate holy oil, churches, etc., (d) sit and vote in synods, (e) preach. In addition to these exclusive privileges, they could perform the functions of the other officers. The essence of the church was thought to be in them. Cyprian says: "The bishop is in the church and the church in the bishop."

b. *Presbyters* lose greatly in dignity and position in this period. Their functions come to be (a) the conduct of worship on ordinary occasions and in subordinate churches (parishes), (b) administration of ordinances, (c) instruction of the people, (d) advising bishops in diocesan and provincial synods, (e) assisting in ordination of other presbyters.

c. *Deacons* belonged to clergy, but not to priesthood; they assisted in finances, in administration of the Lord's Supper, etc.

d. Before end of period the office of *metropolitan* or *archbishop* had been developed in certain quarters. Except in N. Africa, where the office belonged to the bishop oldest in service, he was the bishop of the capital or metropolitan city of a political province, and had the superintendence of all the bishops (called suffragans) in that province. The special duties of the metropolitan, as developed in this and the next periods, were (a) ordination of his suffragans, who in turn ordained their metropolitan, (b) deciding disputes among suffragans, (c) calling and presiding over provincial synods, which were usually held twice a year, (d) several other minor duties.

e. *The Church in Rome* was early the most influential church in Christendom, due to (a) its excellent character, strength and helpfulness, (b) its location in the eternal city, the capital of the world, (c) the absence of any other great church in the West as a rival, (d) the fact that it was an apostolic church, supposed to have been founded by Peter and Paul, the greatest apostles, martyred and buried there. Toward the end of the period it began to be asserted that Peter was first bishop of the church. But during this period the Roman bishop, although widely influential, had no more authority and legal rights than the great metropolitans in the East. He had no jurisdiction over other churches, except in the immediate neighborhood of Rome.

3. ORDINANCES. During this period the ordinances become *mysteries,* with magical powers, and are surrounded with more and more ceremonies and superstitious reverence, and are more and more bound to the officers in administration.

(1) *Baptism.* (K. i. 35; A. i. 88f; S. i. 103f.)

a. *Act.* Prevailingly immersion, often, if not usually, trine; pouring allowed in lieu of baptism first c. 120 A. D., where there was not sufficient water to immerse, and later in cases of supposed fatal illness (Novatian 250). Tertullian is the first to mention holy water (*de bap.* 4).

b. *Subject.* Usually believers who as catechumens had been instructed in Christian doctrines; but *infant baptism* appears, first, possibly in Irenæus (Her. 2:22), probably in Tertullian (de bap.) and Origen, but first certainly in Cyprian, c. 250 A. D.

c. *Administrator.* The bishop (Ig. Smyr. 8), or some one authorized by him (presbyter, deacon or layman. Tert. de bap., 17). Importance of baptism as means of salvation causes tendency to greater freedom as to administrator.

d. *Significance.* By 150 it is thought to secure remission of sins; sanctifies, illuminates, perfects (Justin), washes away all previous sin, regenerates; without it salvation is impossible (Hermas, Cyprian). It begins to be called sacrament (military oath).

e. *Additional Ceremonies.* (a) *Preceding.* Extended instruction for two or three years (catechumens); fasting; renunciation of the devil, his pomp and his angels (face westward); vow of obedience to Christ and repetition of creed (face eastward). (b) *Following.* Anointing and imposition of hands for gift of Holy Spirit (in West by bishop only), clothes white for a week, kiss of peace, tasting of milk and honey (Tert. de bap. and de Corona, 3).

f. *Time.* Any time, but in West Easter and Pentecost and in East Epiphany specially recommended (Tert. de bap.).

g. *Heretical Baptism.* Opinion divided as to its validity and reception. About 250 N. Africa and Asia Minor opposed, Rome and other regions favored its reception if administered in name of Trinity. It must be completed, however, by imposition of hands of bishop. Latter view finally prevailed. Cyprian held that Cath. Ch. was custodian of all grace, hence heretical baptism could have no validity or value; Stephen of Rome that baptism operated of itself irrespective of the administrator or subject through the baptismal

formula, hence all baptisms in name of Trinity valid and regenerating.

(2) *Eucharist.* (K. i. 36: 1-6; A. i. 92; S. i. 102.) Eucharist, also called sacrament, was part of weekly worship, but is best treated separately. a. *Time.* Every Lord's day or Sunday, and toward end of period at other times. b. *Administrator.* Bishop or presbyter; deacons distributed elements and carried some to the sick and those in prison. c. *Elements.* Bread, and wine mingled with water. They were taken from the offerings brought by the people, and were consecrated by prayer. d. *Participants.* The baptized, sometimes children as well as adults. Toward end of period none but participants were allowed to be present, others being dismissed before the supper (*Missa.*). e. *Significance.* It is called body and blood of Christ, without specifying how. It is implied and expressly said to be an offering or sacrifice in Iren. Her. IV 19:5; 18:4; Cyprian, eps. 63. Regarded as a high and holy mystery, important for the support of the spiritual life. f. *Celebrated* in time of Justin (1 Apol. 66) with songs, reading Scripture, homily, kiss of peace, consecration, distribution by deacons, the participants standing; toward end of period much more elaborate ceremonies; early in this period the agape (love feast) was separated from the supper, then gradually fell into disfavor, and in next period was formally prohibited.

(III) Worship

K. i. 36-38; H. i. 348-57; A. i. 93; S. i. 98-101.

1. Time. (1) *Weekly Worship.* Worship on Sabbath continued into this period, but ceased before its

close, being gradually superseded by first day (heathen Sunday), because of resurrection called *Lord's day.* It was often before day and after nightfall and, on account of persecution, secret. Day was joyous (no fasting, prayer standing), in contrast with Jewish Sabbath, which was gloomy. Apparently work continued on this day in early times. Tertullian is the first to oppose it. In some places worship may have been on other days also. (2) *Annual Seasons.* Passover (Easter) (controversies over reckoning, 160 and 196), Pentecost (Whitsunday), Epiphany from 360 on, dying day of martyrs. (3) *Fasts.* Wed. and Fri. till 3:00 P. M., forty hours before passover, and at other times appointed by bishop.

2. PLACE. In private houses, rented halls, and after 200 (Clem. Al. and Tert.) special buildings called church, Lord's house, house of God, house of prayer. The building was a parallelogram, divided into *vestibule, nave* for the people and raised *platform* for clergy and altar—a modified basilica. Without pictures, images, stained glass or lights in day time.

3. CONTENTS. Divided into two parts. (1) *When all are present.* a. Singing of psalms and hymns to music adopted probably from both Jewish and heathen sources. b. Reading Scripture (O. and N. Ts.), probably before end of period divided into fixed lessons. c. Prayers, with people standing. d. Preaching by bishop, at first very simple, but growing more elaborate as period advances. (2) *When only believers were present.* Celebration of the Lord's Supper in the unity of Christian fellowship (see preceding section).

(IV) Christian Life and Discipline

1. Christian Life

H. i. 358-95; S. i. 86-96; A. i. 94f; K. i. 38, 39.

Christian Morals, in general greatly better than those of the heathen, which were low and decadent. And yet Christian morals were probably lower on the average than in first period.

(1) *Family life.* Opposition to marital unfaithfulness, abortion, exposure of children, degradation and abuse of women, divorce except for adultery. *Marriage* was given religious sanction before 200, while many of the old marriage customs continued; strong aversion to second marriages (forbidden to clergy); high estimate of *celibacy* as the holier state, especially for the clergy who before end of period were prohibited from marrying a widow, a divorced woman, a slave, from marrying a second time or even at all after ordination. The *dead* were buried (not cremated) in consecrated cemeteries (sleeping places) without extravagant lamentations, while the tomb was marked by inscriptions and symbols expressive of hope and victory (anchor, palm, harp, crown). The *Catacombs* of Rome and other places used for burying; extensive and ornamented (fish, ship, dove, historic scenes). Before end of period there were funeral sermons and prayers for the dead—at first prayers of thanksgiving, but later intercessions. *Slavery* was ameliorated but not abrogated. Many slaves became Christians, and some of them suffered martyrdom heroically.

(2) *Social Life.* As far as possible, Christians lived like their neighbors, but largely withdrew from cruel,

corrupting and idolatrous amusements (theatres, circus, gladiatorial combats, religious festivals, etc.); from trades and callings that involved the support and recognition of idolatry (idol making, playing and instruction of players, etc.). This caused them to be stigmatized as haters of mankind.

(3) *Civil and Army Life.* Christians rather shunned public life because it exposed them to danger and necessitated contact with heathen rites and morals, and because they opposed war and capital punishment. Still, some were found in the army and in civil office.

(4) *Religious Life.* There was Sunday worship, fasts on Wednesday and Friday until 3 p. m., daily prayers, frequently at night, constant use of the sign of the cross; extensive charities in aid of widows and orphans, the poor, the imprisoned, etc. Christian symbols replaced heathen ones in the adornment of the home, the ring, the amulet, etc. *Asceticism* was highly regarded by 200. Both men and women, while still living in the midst of society, renounced property and marriage, avoided wine and flesh, devoted themselves to prayer and other religious exercises and strove for perfection. Their vow was not irrevocable, but they already formed the spiritual aristocracy, the pride of the church (Tert.). About 285 Anthony of Thebes withdrew from society and became a hermit; followed by great numbers of others; about 325 Pachomius drew up a rule and established first monastery, or group of ascetics, in Egypt.

(5) *Schools and Culture.* Apparently there were no Christian schools for general culture, only heathen schools. Some of the Christians were highly educated

while others disdained and despised culture; catechetical schools for religious training.

2. Discipline

H. i. 341-7; K. i. 39:2; S. i. 114; A. i. 90.

(1) Persons were prepared for baptism by a period of instruction, usually two years, but it might be longer or shorter. These persons, called catechumens, were divided into three classes: (a) *Hearers,* permitted to hear only Scripture lesson and sermon; (b) *Kneelers,* permitted to take part in some of the prayers, but kneeling while congregation stood; (c) *Co-standers,* who took part in prayers standing, up to time of eucharistic service.

(2) All sins committed prior to baptism were thought to be washed away in that ordinance.

(3) Sins committed after baptism were divided, from Tertullian on, into venial and mortal sins: (a) *Venial sins* were forgiven on repentance by the imposition of the hands of the clergy. (b) *Mortal sins* (murder, apostasy, adultery, heresy, schism, etc.) led to excommunication and loss of eternal life. Many held that persons excommunicated could never be restored to church fellowship; others allowed one restoration; others still laxer. *Long penance* required by all parties, from one to fifteen or twenty years. At first details of discipline were left to local churches, but before end of period it was regulated, in part at least, by synods (Ancyra, 314). Four degrees of punishment: (a) *Weepers,* not permitted to enter the church, (b) *hearers,* (c) *kneelers,* (d) *co-standers;* the last three corresponding to grades of catechumens. On

conclusion of period of penitence the imposition of hands and kiss of peace readmitted to communion and the blessings of grace. This was only the church's forgiveness, and did not insure divine forgiveness. The penitence was only an assurance of repentance, but Tert. calls it "satisfaction," and before long it began to be regarded as the means of regaining favor with God. All penitent sinners received the communion when dying (*viaticum*) even if they had not been restored to fellowship. Martyrdom, the "baptism of blood," was supposed to wash away all sins. Persons who had committed mortal sins were not admitted to the clergy even after penitence.

(V) Development of Doctrine

A. i. 76-80; H. i. 259-98; K. i. 33; S. i. 74-85.

1. Making the Christian Bible. Christians soon began to write as occasion demanded (Paul, some of the twelve, others). These scattered writings circulated more or less freely, having an authority equal to that of the author and their intrinsic worth for the church at large. As the generation that knew Jesus passed away, these books became the sole depositories of information about Him, and the earliest and most authoritative interpretation of Him. So they began to be quoted for content of fact and doctrine. As time passed, the supreme importance of some of them was more and more recognized, and they began to be put together here and there, and to be called a canon (rule) by which to test doctrine. Controversy with the Gnostics doubtless hastened this process. At any rate, by 160 (Muratorian Canon) the widely scattered Chris-

tians, without conciliary action or much discussion, had reached substantial agreement as to what books were to be treated as normative or canonical. Absolute unanimity has never been reached, and at the close of the period seven of the books now in our New Testament were still in doubt in the West, while certain sections of the East rejected this or that book now accepted by us. Some books not used by us were read in the churches. None of the early ecumenical councils passed upon the subject. The books finally included were selected by the Christians of the world under the practical test of daily use (and, we believe, by divine guidance). The present canon was first defined by the Council of Hippo, 393, which simply confirmed current usage. This collection came to be called the New Covenant (Testament), and was put alongside the Jewish Bible, which was then called the Old Covenant (Testament), and later the two together were called the Bible (book).

2. The First Creed (Apostles') was the product of natural forces, not the decree of a council. It probably grew up around the baptismal formula. Its substance is found in Ire. and in Tert., who calls it a "rule of faith." Its *words* were not then fixed, but it had most of the ideas of the Apostles' Creed into which it later developed (C. C. ii. 11-55). Its exact phraseology was not fixed till 5th or 6th century.

3. Rise and Development of Theology. The history of theology is the story of faith seeking knowledge. It is the formulation and development of Christian truth in contact with—usually in more or less conflict with—the general thought of the time; it is a

deposit of controversy. During this period it was in a formative state. There was general agreement, but no authoritative doctrine (dogma). (1) *God.* There was one, true, living and righteous God, Creator and Preserver of all things visible and invisible (against Gnostics). (2) *Christ and the Trinity.* There was general agreement that Christ was God (Pliny, Igna.) and man. The problem on the divine side was to formulate a statement which preserved (a) the unity of God, (b) the deity of Christ, (c) the independent personality of Christ. All Christians held to (a), but some were uncertain as to (b) or (c); no satisfactory statement was reached in this period. Three general types of Christology were developed: (a) *Dynamic Monarchianism:* Christ was not truly God, but was endowed and after death exalted to divinity; substantially this view was held by *Alogi* in Asia Minor, 170; *Theodotians* (Theodotus the tanner and Theodotus the banker) at Rome, 192 on; *Artemonites,* 200 on; *Paul of Samosata* at Antioch, 260 on; (b) *Modal Monarchianism* (patripassianism): Christ and God are identical, the Son only a manifestation of the Father; held by Praxeas of Asia Minor at Rome, 180 on; Noetus of Smyrna at Rome, 200 on; Zephyrinus and Callistus I, bishops of Rome, 200 on; Sabellius at Rome and in Egypt, c. 210 on; Beryll of Bostra, 244; (c) *Subordination or Logos Christology.* The Logos had a beginning as a separate personal being, is of the Father and subordinate to Him; held by many, but specially by Justin, Tertullian, Hippolytus, and others; Origen originated idea of eternal generation.

The relation between the divine and human in Christ

was not much discussed as yet. (3) *Holy Spirit.* Not much discussed. (4) *Man.* Emphasis was laid upon the *freedom of the will,* but anthropology and soteriology remained undeveloped; no consistent doctrine of redemption or justification by faith. There is a distinct *legalistic tendency,* a failure to grasp the evangel of Paul. In general, *Christ's death* was not emphasized; rather His revelation of life and immortality. In some places *Chiliasm* highly developed. Belief in good *angels,* and in *demons* who were constantly exorcised by name of Christ.

(VI) Heresies and Schisms

1. Heresies

(1) *Jewish.* H. i. 207-13; K. i. 25; 28; A. i. 72b; S. i. 67-9; N. i. 173-80. Ebionites, Nazarenes and others; of Jewish origin with various shades of opinion, but general agreement in trying to combine Judaism and Christianity. Mosaic law was thought to be binding on Jews (or all); Jesus was only a man, but was specially endowed by the Spirit, and pious above all men. He was the Messiah, a teacher or prophet who worked miracles and supplemented the Law by His commands. General opposition to Paul.

(2) *Gnosticism.* N. i. 180-194; S. i. 70-2; A. i. 71f; K. i. 26f; H. i. 214-32. Most dangerous of all early heresies, was an attempt to combine pagan philosophy with the new Christian thought. It rose in the East and flourished in Asia Minor, Egypt, Syria and Rome.

Doctrines. a. God. One absolute Spirit, with a descending series of Æons or Emanations, source of

all good (Pleroma). *b. Matter.* The eternal kenoma, negation of being, abode of evil. *c. Visible Universe,* a mixture of spirit and matter, good and evil, brought into shape by the demiurge, usually identified with Jehovah God of the Jews, who worked either in opposition to or in ignorance of the true God. *d. Man* was mixture of good and evil. Three classes: (a) *hylic,* wholly material and incapable of salvation; (b) *psychic,* endowed with soul and capable of partial salvation; (c) *pneumatic* (Gnostics), endowed with spirit and capable of complete salvation. *e. Redemption* was effected through *knowledge,* revealed by Christ, one of the highest Æons who came on the man Jesus at his baptism and left before crucifixion. *f. All spirit* would finally be released from matter and ascend with all the redeemed into the pleroma, where it would abide forever. From these fundamental ideas flowed several other doctrines: (a) Rejection of O. T. and the Jewish elements of the New; (b) denial of the reality of Christ's body, sufferings, resurrection, etc.; (c) an ascetic or a libertine life. Gnosticism was supported by a *brief canon,* a pretended *secret tradition* and an *extensive spurious literature* ascribed to apostles. The most important Gnostics were Saturninus in Syria, c. 100; Basilides in Egypt, about 130; Valentinus in Rome, c. 135; Marcion in Rome, c. 138.

Marcion organized his followers into independent churches, while other types remained in the churches. Marcion believed in two Gods and two Christs; exaggerated Paul's doctrines of justification and redemption. Gnosticism, in one form or another, extended over nearly the whole Christian world, and continued till

4th century. Gnostics regarded themselves as the elite among Christians; being cultured they rather disdained or despised the ordinary Christians.

2. Schisms

(1) Montanism

N. i. 202-6; H. i. 233-40; K. Sec. 40; A. i. 74; S. i. 97.

Montanism was the other extreme from Gnosticism —a reformation, a rigoristic and ascetic puritanism. (a) *History.* It was founded by Montanus (Priscilla and Maximilla) in Phrygia, c. 150, spread over Asia Minor, N. Africa (Tertullian after 201) and the East, made a profound impression, almost won the recognition of Rome, but was finally condemned as heresy and disappeared in 6th century. (b) *Doctrines and Aims.* Agreeing with the Cath. Ch. in doctrine it sought to reform the church and restore primitive Christianity; it claimed to be the continuation of prophecy and miraculous gifts by the dispensation of the Paraclete through Montanus—a later and higher revelation; opposed the hierarchy and asserted the universal priesthood of believers; enforced rigid discipline, rejected second marriages, demanded frequent and rigid fasts, exalted virginity, distinction of venial from mortal sins; the latter could not be forgiven by the church; expectation of the end of the world.

(2) Schisms Over Treatment of Lapsed

No other matter of discipline gave the ancient church so much trouble as the proper treatment of those who

had in one way or another betrayed their Christian faith in persecution. Some had renounced Christianity and sacrificed again to heathen gods, some had bribed officials, some had fled, some had delivered up the Scriptures. Each of these offenses was more or less aggravated according to circumstances. The great numbers of the lapsed in the Decian and Diocletian persecutions, their wide distribution, and the fanaticism of those who bravely suffered, created an enormous difficulty. Two general opinions as to proper treatment of the lapsed: A lenient view, held by majority of Christians, which would, after a long period of penitence or at death readmit the lapsed to the church; a strict view which would exclude them permanently from the church, leaving them to the mercy of God. Various shades of opinion between the two extremes. This difference of opinion caused the four following serious schisms.

a. *That of Felicissimus at Carthage*

H. i. 241-4; K. i. 41: 2; S. i. 115: 1

Cyprian, converted 247, elected bishop 248 in hasty and irregular way, was opposed by five presbyters, among them Novatus who assumed episcopal functions and ordained Felicissimus deacon. Cyprian was at first strict in dealing with lapsed in Decian persecution but himself went into hiding for fourteen months. These facts together with Cyprian's exalted episcopal assumptions strengthened the party which espoused the cause of the lapsed and for a time threatened to gain control of Church of Carthage; but in 251 the synod of N. African bishops at Carthage sustained C. and excommunicated F. and followers; the party elected

Fortunatus bishop but gradually disappeared. Cyprian grew laxer as time passed and thus later caused serious dissatisfaction among strict party.

b. *Novatianism* (at Rome in 251)

N. i. 206f; H. i. 245f; S. i. 115:2; K. i. 41:3; A. i. 91a.

Novatian, a presbyter of Rome, having received only clinic baptism by pouring, opposed election of Cornelius as Bishop of Rome, was himself elected opposing bishop as representative of strict party. In this position he was supported by Novatus who had come over from Carthage; strong party developed. In doctrine the Novatians agreed with the church, but maintained that the lapsed should not be restored to church fellowship, and rebaptized all who came to them, laying emphasis on baptismal remission and a proper administrator. He and his followers were excommunicated, but the movement spread rapidly over much of the empire, dividing churches and founding new ones, which existed till 6th century. They called themselves *Cathari* (Puritans), absorbing remnants of Montanists.

c. *Meletian Schism*

H. i. 248f; K. 41:4; A. 91b; S. 115:3.

Arose in Egypt ca. 305. Meletius B. of Lycopolis opposed restoration of lapsed before cessation of persecution and apparently exercised metropolitan functions: deposed by Peter of Alexandria; schism spread over all Egypt and continued for a century.

d. *Donatism*

This was the most extensive and serious of these schisms (N. i. 208-10; H. i. 249-58; K. 63: i; A. i. 109; S. ii. 69-71), arose at Carthage during the

Diocletian persecution. A fanatical party courted martyrdom and venerated martyrs' bones. The bishop Mensurius and Cæcilian opposed, gave up heretical writings instead of Scriptures and were blamed as *traditors*. Mensurius d. 311; Cæcilian hastily elected successor was consecrated by Felix of Aptunga, a *traditor*. Opponents elected Majorinus; he d. 313 and Donatus was elected. They appealed to Constantine. Condemned by ecclesiastical commission at Rome 313, Synod at Arles 314, Constantine personally 316; spread over all N. Africa, causing political rebellion. Constantine tried to suppress them 316, but granted freedom 321; persecution continued with interruptions throughout 4th century. Augustine opposed them and counseled their suppression. Accordingly, in 415 the government undertook more vigorous measures. Still they maintained their existence, even through the Vandal invasion, and were swept out of existence with the rest of Christianity in N. Africa by the Mohammedan invasion in 7th century.

They agreed with the Church in organization, doctrine, infant baptism, baptismal regeneration, etc.; but rebaptized Catholics, held that the validity of an ordinance depended on the character of the administrator, opposed the interference of the government in church affairs (after futile efforts to influence the government in their own behalf), enforced strict discipline, maintained an effort at a pure church.

3. Manichæism

N. 194-7; H. i. 225-7; K. 29; A. i. 73; S. i. 73.

Manichæism more a rival religion closely akin

to Gnosticism than a sect of Christianity; founded ca. 238 in Persia by Mani d. 277; he grafted Buddhist and Christian elements upon the old Zoroastrian religion, and proclaimed the mixture as the only genuine Christianity. He attained great favor and propagated his views widely in Persia; his followers spread into Empire, were persecuted by Diocletian (287) and in 4th and 5th centuries deeply affected Italy and N. Africa (Augustine). It disappeared as an organization in 6th century, though its influence continued into Middle Ages in doctrines of other sects.

Its *principal doctrines* were an absolute dualism, rejection of O. T., and of Jewish elements in New; docetic Christology. The world is a mixture of light and darkness, and Christ's work is to redeem the light. The Manichæans were divided into "hearers" and "perfect," the latter practicing rigid asceticism, rejecting marriage, etc. They were organized into independent churches, kept Sunday, had simple worship, celebrated baptism with oil and the supper with bread only.

(VII) Christian Literature

N. i. 211-90; S. ii. p621-866; H. i. 191-206; K. 30-32; A. i. p293-298.

Christian literature was still chiefly in Greek, but in N. Africa and after 250 in Rome Latin was the literary language of Christianity.

From the region of Edessa emanated a translation of Scripture into Syriac along with some other literature of minor importance; in Egypt appeared two versions in Coptic but no other literature in this tongue.

In addition to defenses of Christianity against heathenism (see apologists), there appeared able and

extensive polemics against Gnosticism and other perversions of Christianity, against Montanists, Novatianists and other schismatics; expositions of Scripture, often fanciful and crude; tracts for edification and the enforcement of Christian virtues; explanations and defenses of prevailing religious customs; toward end of period tracts on doctrines and the beginnings of systematic theology and of history; wholly by Gentile Christians. Christians adopted the prevalent literary forms, and their work compares favorably in ability and finish with the literature of the heathen of that time. The most important authors of this period in Greek were Clement of Rome, c. 96; Barnabas, c. 120; Ignatius, c. 115; Hermas, c. 140; Didache, c. 120; Aristides, c. 140; Justin Martyr, †c. 165; Tatian, c. 172; Athenogoras, c. 177; Irenæus, †c. 202; Clement of Alexandria, †c. 220; Hippolytus, †c. 235; Origen, †c. 254. The only authors of note who used the Latin were Tertullian, †c. 220; Cyprian, †258, and Novatian, c. 251.

There was an extensive apocryphal and psudepigraphical literature, partly heretical, partly orthodox. It is in form of heathen prophecies, O. T., N. T. and later Christian writings; gospels, acts and letters of apostles, apocalypses; acts of martyrs. For most part of little value.

SECOND PERIOD, 323 TO c. 600

General Conditions

Christianity in the Christian Roman Empire. The Imperial Church gradually dissolving with the dissolution of the Empire.

In general this was a period of terrible storm and stress in western part of empire in which N. Africa and all European provinces west of Italy are lost to the invading German tribes. Constantine (sole emperor 323-37) reorganizes government, regulates taxes, separates military from civil government, abolishes Pretorian guard, moves capital from Rome to Byzantium (Nova Roma or Constantinople, 330); before death divides empire among his three sons as emperors; Constantine II (337-40) over Britain, Spain and Gaul; Constans (337-50) over Illyricum, Italy, Africa, and after death of Constantine II (340), over Gaul, Spain and Britain also; Constantius (337-61), over Orient, and after death of Constans (350) over the reunited empire. Julian (361-3), Jovian (363f); Valentinian I (364-75) divides empire again (364-394). It was united for one year by Theodosius (394-5) and then divided (Ravenna W. capital) till final fall of W. emperor 476.

Beginning about 375 the German or Teutonic tribes rapidly rent the western provinces from the empire and set up independent governments, thus laying the

foundations of the modern European states. They were still barbarous, having neither literature nor written language, cities or settled life; gradually developing from tribal into kingly governments; imperfect agriculture; largely engaged in hunting and war; either heathen or Arian in religion; they everywhere overthrew the Roman government and other institutions; settled among the conquered peoples, accepted their religion and appropriated their culture.

They broke over Rhine and Danube about the same time. In 375 *W. Goths* (Visigoths), pressed by Huns and E. Goths, crossed lower Danube with permission of Emperor Valens; provoked into rebellion by Roman officers they defeated great army and killed Valens near Adrianople 378, and were permitted by Theodosius to settle; rebelled (395) and wasted Macedonia, Thrace, Illyria and Greece; moving westward they enter Italy (401), sack Rome (410); then become allies of Romans, move into S. Gaul and Spain to fight other Germans and found W. Gothic Empire in Spain, with capital at Toledo (415-711).

Vandals, Suevi and Alani crossed Rhine (406), fought their way across Gaul into Spain (409), and settled (Vandals in South, Alani in Southwest, Suevi in Northwest). Attacked by W. Goths who followed them, Vandals cross to N. Africa (429), overthrow Roman government there, and establish Vandal kingdom with Carthage as capital (429-534). They waste the country; being Arians they persecute orthodox Christians; found a navy, waste the coasts and islands of the Mediterranean and sack Rome (455), (Vandalism).

Burgundians at first settled on middle, but c. 443 on upper Rhine. *Alemanni,* c. 443, settled Alsace and N. Switzerland.

Angles, Saxons and *Jutes* began invasion of Britain 449, gradually over-ran all except Wales and Cornwall, expelling the Britons, destroying all civilization and establishing heathenism again. Formed seven kingdoms (heptarchy).

The *Huns* (Mongolians) appear in E. Europe 375, spread over country north of Danube and under Attila ("Scourge of God") waste much of W. Europe; defeated at Chalons (451) by Romans and allied Germans; they wasted N. Italy 452; Attila d. 453, his kingdom fell to pieces. They never established permanent settlements and soon disappeared.

Salian Franks, c. 406, cross lower Rhine and spread over N. Gaul; their king, Clovis (481-511), defeats Syagrius, last Roman governor in Gaul, at Soissons 486, makes himself king of all Franks, thus forming Frankish Empire; defeats Alemanni (496) at Strasburg, becomes an orthodox Christian and extends his power over most of Gaul, founding Merovingian dynasty.

Odoacer, supported by Heruli and other Germans, compelled W. Emperor Romulus Augustulus to abdicate 476, and made himself ruler of Italy, as *patricius* of E. emperor but in virtual independence. Henceforth there is but one emperor and he is at Constantinople.

East Goths (Ostro-Goths) follow the W. Goths across lower Danube, settle in Pannonia and ravage the Balkans; by agreement with E. emperor, their king

Theodoric the Great (474-526), undertook to recover Italy from Odoacer for the empire (489); he defeated, captured and executed Odoacer 493, and then, instead of turning over Italy to the emperor, founded E. Gothic empire in Italy with capital at Verona; a great and good ruler, establishing justice, preserving the old culture and restoring order out of chaos. By 500 all W. provinces were in hands of Germans. During this period of terrible destruction in West the East was having its difficulties but a series of able emperors kept their territories intact. On E. border and in Armenia there were occasional wars; Balkan peninsula was devastated by Huns, Ostrogoths and other tribes, but the Danube was maintained as the border. The Ostrogoths were the last Germans in this region. The destroyers of this region are henceforth to be Slavs and Bulgars.

Justinian (527-65) feeling safe in the East undertook to recover the lost western provinces. His general Belesarius reconquered N. Africa for the empire (533-4); after long and hard fighting E. Goths were overcome and the remnants expelled from Sicily and Italy (535-554), which was then governed by an imperial exarch at Ravenna; Spain was then attacked and the S. E. portion recovered for the empire, but there the recovery stopped, and soon all the central portion of Italy was lost again to the Lombards.

The Lombards, who since c. 500 occupied Pannonia, invaded Italy 568, made Pavia the capital of a Lombard kingdom, and gradually overran most of central Italy, founding duchies of Friaul, Spoleto and Beneventum. The coasts and Venice, Ravenna, Naples,

Calabria, Sicily and Sardinia remained in possession of the empire; Rome and the Patrimony of Peter was ruled by the pope, under suzerainty of the emperor. Italy not again united till 1870.

The closing years of sixth century were disastrous to the empire. Justinian's wars, vast building operations and extravagances had exhausted the financial resources of the empire; war and pestilence had almost depopulated Italy, the Balkans and the eastern frontier; crushing taxation; Persian war (572-92); new and terrible barbarians raided the Balkan peninsula; Avars a Tartar tribe (562 onward); Slavs (Slovenes, Antae, Croats, Servians, etc.) and Bulgars (570 onward), the latter appropriating the lands as a new home. The empire was very depressed at end of our period.

I. External History of Christianity

N. i. 305-19; H. i. 410-26; K. 42; A. i. 96-106; S. ii. 1-7.

At beginning of period perhaps one-tenth of the population of the Empire was Christian, at close the whole of it. One-tenth was won in 300 years, and remaining nine-tenths in 275 years.

(1) *Missions within the Empire.* Within the Empire both the natives and German immigrants converted by end of period, except in England.

Gradually heathenism dies both in East and West and Christianity, itself being corrupted by degrees, succeeds to its place in private and public life. It is no longer persecuted but now has governmental favor and exercises vast and ever increasing power. Not a Christian foresaw the danger of governmental favor,

not a single protest except by Donatists, and by them only after failure to win favor of the government for themselves. The world was accustomed to union of religion and the state, and Christianity accepted it as a matter of course. Each party protested under persecution and sought to win favor of state, but no party protested against the principle of union. *Constantine* did not, except in a few cases, persecute or repress heathenism, but favored Christianity without establishing it as state religion. He preached, promoted Christians in office, relieved clergy from taxation, military and municipal duties, built churches, legalized gifts to churches, made Constantinople a Christian city, Sunday a legal holiday, modified some cruel laws, gave his sons Christian education; considered himself "bishop in externals," called council of Nicea, repressed Donatists, favored the orthodox, but later the Arians. *Constantine II* and *Constans* favored the orthodox; *Constantius* repressed heathenism (heathen sacrifice made capital crime 356), and tried ineffectually to impose Arianism on entire Empire (after 350).

Julian, educated as a Christian, secretly returned to heathenism (351), and as emperor (361-3) openly renounced Christianity and sought to revive heathenism —restored and reorganized heathen priesthood and worship, organized pagan charities after Christian models; tolerated all parties of Christians in order to introduce confusion, but removed them from military and civil office, imposed heavy taxes, forced them to restore heathen property and support heathen worship; forbade Christians to teach in state schools or even study the classics; wrote against Christianity;

favored Jews and sought ineffectually to rebuild the temple at Jerusalem.

Jovian reversed this policy, restored Christianity to its former privileges but tolerated heathenism; *Valentinian* and *Valens* prohibited bloody heathen sacrifices and divination, branding heathenism as paganism. *Valens* was Arian and persecuted the orthodox. *Gratian* renounced the title of Pontifex Maximus, confiscated heathen temples, abolished privileges of heathen priests and vestal virgins, withdrew state support from heathen public worship, and in 382 removed the altar and statue of Victory from senate house.

Theodosius further repressed heathenism and fully established orthodox Christianity as the religion of the Empire; many temples East and West destroyed by mobs. In East *Theodosius II* ordered (435) all temples to be destroyed or turned into churches; *Justinian I* prohibited heathen worship on pain of death, and in 529 closed the school of Athens, thus bringing heathen culture to an end within the Empire. In West the German invasion largely destroyed heathenism.

At end of period heathenism is dead within the bounds of the old Roman Empire and Christianity has taken its place as the state religion. In the imperial government and among the Franks it is orthodox, among other Germans, Arian. This conversion of immigrant Germans was the principal mission work of the period. Details as to where, by whom and when Germans were converted to Arianism, then to orthodoxy, unknown for most part; apparently it was with ease and without persecution. The Arian W. Goths followed their king into the Cath. Ch. at Synod

of Toledo 589; Arian Vandals were destroyed by imperial forces 534, E. Goths 555; Franks (496) and Suevi were converted to Catholicism directly from heathenism; Arian Burgundian kingdom destroyed 534. Probable reasons: (1) Their religion was a nature worship, which probably had little hold on them, was unorganized, without priests, images, temples, social worship, liturgy, sacred books or theology. (2) In migrating they left behind all sacred places; gods were local deities, and hence largely left behind, too. (3) Christianity's union with culture and civilization, its ornate worship, great churches, theology, sacred books, priesthood, etc., easily mastered these untutored children of nature.

(2) *Missions outside the Empire.* a. *In the West,* N. i. 412-15; H. i. 617-31; 648-61. (a) *Ireland* evangelized by Patrick, a Briton. Carried captive to Ireland, he escaped, was converted, returned to Ireland and began work c. 432. Great success. Ireland soon nominally Christian; monastic organization, missionary enthusiasm, culture, deep piety, purity of life, evangelical doctrines, independent of Rome; Ireland called "Isle of Saints."

(b) *In Scotland* first important missionary was Ninian, a Pict, educated at Rome, who preached among Picts of S. W. Scotland, c. 402 on. Work did not prosper until Irish began. Columba (521-97), educated Irish monk, who had done much work in Ireland, settled with twelve companions at Iona, 563; evangelized Picts and Scots over much of Scotland, founded churches and monasteries. This Christianity was independent of Rome and of the same general character as

that in Ireland; monastic organization, emphasis on education, simple piety, missionary zeal, evangelical doctrines, purity of life.

b. *Among the Germans* (H. i. 402-4). Ulfilas or Wolf (311-81), an Arian, educated at Constantinople, converted the West Goths to Arian Christianity (341 onward), before they moved into the Empire, reducing the Gothic language to writing, translating portions of the Bible into it, thus beginning a German literature. *The other Germanic tribes,* except the Franks, were originally converted to Arianism, but had embraced orthodox views for the most part by the end of the period.

c. Jerome (340-420) revised *the Latin version,* which became the Bible of Western Christendom (Vulgate) and remains the Catholic Bible to the present time. It has been more widely used than any other version.

d. *In the East* (K. 64; A. 105; H. i. 398-402). (a) *Persia.* Christianity, introduced into the region east of the Tigris in preceding period, continued to flourish in this. Under the Parthians Christians were not molested, but under the native Sassanide dynasty (226-632), who were devoted to Zoroastrianism and suspected that the Christians were allied with their enemies the Romans, they were bitterly persecuted at times, e. g., 343-78 (when 1600 officials besides many laity were martyred), 418-48 (provoked by Christians destroying temple of the sun at Susa) and 465. In 410 Bishop of Ctesiphon was made head of the church, and in 423 appeals to Antioch were forbidden, thus severing the Persian from the imperial church.

The Nestorians, driven from the Empire (431 onward), were welcomed in Persia, and in 498 the whole Persian church adopted Nestorianism and henceforth had peace; development was independent, missions flourished, extending to India and even China, where flourishing churches were established; seminary at Nisibis. Had married clergy, monasteries and schools.

(b) *Armenia.* Mesrob, c. 428, invented alphabet and translated Scriptures into Armenian, beginning the golden age of Armenian literature. They resisted (c. 450) an attempt of the Persians to force Zoroastrianism on them, rejected Nestorianism, but accepted Monophysitism, rejecting creed of Chalcedon, 527. Toward end of 5th century Armenian church became entirely independent of the imperial church. Had married clergy and monasticism. (c) Christianity was also planted in *Georgia* c. 326 and flourished. Also planted in Yemen in Arabia middle of 4th century.

(d) *Abyssinian Church* planted by Frumentius and Aldesius from 316 onward, flourished, king a Christian, spread to Ethiopia and Numidia; became Jacobite and so remains; translation of Bible; adopted various Jewish practices—Sabbath, distinction in meats, etc.

II. The Church

Its Officers, Organization, Councils, Law, Ordinances

1. Its Officers

K. 45; S. ii. 48-53; A. 125-128.

The people had less and less influence in *selection* of their officers, who more and more formed a close

corporation, an exclusive order, a *hierarchy*. Most of them had only such *education* as they could pick up in actual service or in monastic or diocesan schools. No *theological schools* in the West; in the East five—Alexandria, Cesarea, Antioch, Edessa and Nisibis (Nestorian). Several of the greatest fathers were educated in heathen schools, e. g., Basil, the two Gregories, Chrysostom. *Celibacy* was more and more exalted and finally required in the East for the bishops, in the West for all clergy down to subdeacon. In the East clergy from the priest down are required to marry once, but not after ordination. The *number of church officers* was increased in the large churches by creation of stewards and secretaries to care for property, nurses and buriers of the dead. There were also arch-presbyters and arch-deacons, the latter standing near the bishop and usually succeeding him. *Deaconesses* disappeared in the West about end of period, while they continued in the East till 12th century. *Tonsure* was introduced before end of period; in East, clergy wore full *beard;* in West gradually discarded beard altogether. A solemn *investiture* of bishops with insignia of office (ring, crozier and pallium) was gradually introduced. Clergy were freed from burdens of *civil life* and from jurisdiction of civil courts, and made subject to *ecclesiastical courts* which gradually grew up around the bishops. By end of period bishops had gained *exclusive right* of confirming, ordaining, and consecrating holy places and holy oil; had attained great eminence in society and the state. Princes now gradually assumed right to control selection of most important ones and in some cases appointed them. By-

zantine emperors believed the control of the church a part of their rights, and gradually subjected it to the state.

2. Organization

N. i. 393-406; K. 46; A. i. p663-77; S. ii. p55-64.

The West becomes more unified and centralized under leadership of Bishop of Rome; the East, divided among four patriarchates, torn by ecclesiastical rivalry and theological controversy, broke up into several sects and divisions.

a. *Patriarchs.* The episcopate, already divided into country bishops, city bishops and metropolitans (called arch-bishops in West), now developed five patriarchs (Alexandria, Antioch, Rome, Constantinople and Jerusalem) who had oversight over two or more provinces, ordained metropolitans, conducted councils, published decrees of councils, of Emperors, etc.

b. *Roman Bishop* gradually extended his authority over most of the West. This movement was opposed by other bishops, but could not be resisted. Various tendencies assisted the bishop of Rome in this gradual conquest of the other western bishops: (1) He was only patriarch in West; (2) in capital city of the world; (3) in only apostolic church in the West; (4) this church was thought to have been founded by Peter, now regarded as prince of the apostles; (5) it remained staunchly orthodox, while East was torn by theological controversy; (6) removal of the emperors from Rome; (7) political confusion in West, due to German invasion leaving the Roman bishop the *de facto* ruler; (8) several great bishops, Leo I (440-61), Gregory I (590-604) and others.

c. *Councils.* (K. 43:2; A. i. 131; 66; S. ii. 65f.) An ascending series of councils was developed: (1) Diocesan, consisting of a bishop and his clergy, frequent; (2) Provincial, consisting of arch-bishop and his bishops; (3) Patriarchal; (4) National; (5) Ecumenical. The last three were held irregularly at call of king, patriarch or emperor. The Ecumenical, supposed to represent all Christendom, were mainly oriental, held near Constantinople, composed chiefly of Greek bishops, using Greek language, engaged with Greek theological questions. The earlier ones were called by the emperor, while later the call was made in conjunction with the pope. Emperors ratified the decrees, making them laws of the Empire; later this was done by the pope. They exercised both judicial and legislative functions. The laity were not represented; deacons and presbyters could deliberate, but only bishops voted. In matters of discipline the majority decided; on faith and morals unanimity was required and was sometimes attained by exclusion of the intractable. Doctrinal decisions (*dogmas*) were regarded as inspired and infallible; disciplinary decrees (*canons*) could be changed. These councils were often characterized by intrigue and violence. They were Nicea 325, I Constantinople 381, Ephesus 431, Chalcedon 451, II Constantinople 553, III Constantinople 680, II Nicea 787.

d. *Ecclesiastical Courts and Canon Law.* (K. 43: 3f; S. ii. 67.) During this period a body of church law grew up and was practically complete by end of period. It was put together in West by Dionysius Exiguus, c. 500 (later added to by Isidore B. of

Seville), and in East by John Scholasticus, c. 550. It consists of (a) Apostolic Canons, origin unknown, (b) Canons of the ecumenical councils, (c) Decrees of several important provincial councils, (d) Some letters of the more important bishops, (e) Ecclesiastical laws of the emperors. Violations of canon law were penalized by the state and punished like other crimes. The clergy were gradually exempted from jurisdiction of civil courts and law, being tried by ecclesiastical (episcopal) courts according to canon law.

3. Ordinances

N. i. 425f; K. 58; A. i. 706-25; S. ii. 91-98.

Baptism and the eucharist have grown into *sacraments,* signs and mediators of inward grace. By end of period *confirmation, ordination* and *marriage* were usually added to baptism and eucharist as sacraments.

(1) *Baptism.* Infant baptism, introduced in preceding period, spread rapidly in this, but was not yet universal at end of period; accompanied by so-called god-parents or sponsors to respond for the child; trine immersion in the East and in West outside of Spain; pouring allowed only in case of sickness; heretical baptism, if done in name of Trinity, generally accepted after imposition of hands by bishop. Baptism of adults was preceded by, and that of children followed by, a course of instruction which was becoming briefer and less thorough. Baptism was administered, if possible, at Easter, Pentecost or Epiphany, and by end of period often if not usually in a baptistry. *Ceremonies preceding* baptism were exorcism, breathing on candidate, touching ears with exclamation "Ephphatha," making

sign of cross on forehead and breast and giving salt; *following the ordinance* the candidate was clothed in white and given milk and honey. Baptism was considered a saving ordinance, removing the guilt of all preceding sin and making an indelible impression on the soul. Without it salvation was impossible.

(2) *Confirmation* consisted in anointing forehead, nose, ear and breast with consecrated oil, and the imposition of hands of bishop (or priest in East) bestowing Holy Ghost. It was thought to complete baptism and confirm its gracious effects.

(3) *Eucharist* (the center and heart of worship) "is both a sacrament wherein God conveys to us a certain blessing, and a *sacrifice* which man offers to God. As a *sacrament,* or the communion, it stands at the head of all sacred rites; as a sacrifice it stands alone." It was growing to be the center, the holy of holies in the worship. Early in period the bread and wine were taken from offerings made by the congregation; later they were provided by the priest. a. As a *sacrament* the eucharist was not the subject of controversy or church action in this period; hence various shades of opinion existed, but it was regarded as most holy and as in some sense containing the presence of the glorified Christ, but was not adored. The wine was mixed with water; the Greek church used leavened, the Latin unleavened bread. In N. Africa and the East there was *infant communion* and the withholding of the cup from the laity. In the preceding period secret (*disciplina arcani*), the eucharist now becomes public and the center of worship. b. As a *sacrifice* it is the most solemn mystery of the church,

the point where the human and divine best meet and mingle. The Ante-Nicene fathers regarded the eucharist as a "thank-offering of the church; the congregation offering the consecrated elements of bread and wine, and in them itself, to God." As the consecrated elements came to be identified with Christ, it became a *sacrifice of Christ,* a daily unbloody repetition of the tragedy of Calvary, the antitype of the Mosaic sacrifice, offered only by a priest, efficacious for the whole church, living and dead, for whom prayer is made at that time. An elaborate ceremony of consecration gradually grew up, intended to repeat the incidents of the crucifixion and effect all that art can do to stimulate devotion. This conception is complete in Gregory I, and henceforth the *sacrifice* more and more overshadows the *sacrament.*

III. Worship

K. Secs. 55-60; A. i. p685-706; S. ii. p74-90, 98; 102-116.

Questions relating to worship were not discussed as those in theology, and consequently worship was not as uniform as was theology; many local differences with broader variations between the Latin and Greek churches. The practice of the Roman church gradually extended over the entire West. Worship develops very rapidly, becoming more elaborate and complex in every respect during this period. Earlier, worship had been largely secret, in private houses, with small congregations of simple people; now it is public, in church buildings with great congregations composed of the rich, cultured and prominent. Hence its rapid elaboration.

1. PLACE. The few church buildings erected before the Diocletian persecutions were destroyed in that struggle. Church building proper begins with Constantine, who with his mother greatly stimulated it. In West the churches were basilicas—long rectangles, standing east and west. Chief parts were (1) Portico, in west end, for the unbaptized—unbelievers, catechumens, etc. (2) Nave, for baptized laity; it also contained the reading desk, pulpit, seats for singers, etc. (3) Choir, in east end, elevated, shut off from nave by screen, containing the altar, seats for priests and bishop's throne; before end of period cruciform buildings appeared.

In the East the Byzantine style, greatly stimulated by Justinian, predominated—over center of Church an enormous hemispherical dome supported by massive columns and surrounded by four smaller domes in a square. *Baptistries* were sometimes separate buildings, usually round or polygonal; Churches ornamented with frescoes, mosaics and reliefs of Christ, Mary and other saints, and symbolic figures. Monks began to erect large monasteries.

2. TIME. (1) *Weekly.* Clergy and monks kept seven hours of prayer daily (3 A. M., 6 A. M., etc., to 9 P. M.); Wed., Fri. and sometimes Sat. were kept as partial fast days. Sunday was chief day of worship. Civil Sunday begins with Constantine who prohibited in 321 manual labor in the cities, judicial proceedings and military exercises on that day, while the soldiers, pagan and Christian, were required to worship. Subsequent emperors strengthened Sunday legislation and gave legal sanction to other holy days.

(2) *Christian Year* is almost completed in this period, and is intended to set forth annually in pictorial and dramatic form belief in the great facts of redemption, "a chronological confession of faith." The order, date and character of the celebrations are determined partly by the Old Testament, partly by gospel history, partly by the natural year, and partly by pre-existing heathen and Jewish festivals, which were adopted and adapted. When completed there were three cycles: Christmas, Easter and Pentecost, representing respectively (1) birth of Christ; (2) his passion and resurrection; (3) gift of Holy Spirit; each preceded by preparatory and followed by completing ceremonies. (1) *Christmas,* Dec. 25th (closely related to Saturnalia and other heathen festivals of that season), in celebration of Christ's birth, first appears at Rome c. 360. It is preceded by four (in East six) Advent Sundays, and is followed by feast of the naming of Jesus, Jan. 1st, and Epiphany on Jan. 6th (in East the feast of his baptism and first miracle, in West feast of the Three Kings). (2) *Easter* (first Sunday after first full moon after vernal equinox), in celebration of the resurrection, is preceded by forty days (not counting Sundays) of repentance and fasting (Quadragesima, Lent), beginning with Ash Wednesday. Passion or Holy Week begins with Palm Sunday (triumphal entry), followed by Maundy Thursday (Institution of Supper), Good Friday (crucifixion), Great Sabbath (Jesus in grave, a favorite time for baptisms), Easter Sunday (resurrection), a day of great rejoicing. (3) *Pentecost* (seventh Sunday after Easter), feast of the Holy Ghost. The whole period of seven weeks between

Easter and Pentecost a joyous season, a continuous Sunday (no fasting or kneeling in prayer). The fortieth day (Thursday) Ascension day. After 10th century Sunday following Pentecost was celebrated as *feast of the Trinity,* and still later the following Thursday became *Corpus Christi,* the feast of transubstantiation, thus completing the cycle.

Gradually every day in the year became sacred to some biblical or other saint (several to different events in the life of Mary).

3. Objects. Before end of period there is worship of saints, images, relics and angels. The invocation of Mary, who was thought to have remained a virgin, free from actual (and by some authors, original) sin, to have risen from the dead and to have been taken up to heaven (*assumption*), begins in 2nd half of the 4th or early 5th century. She came to be called "Mother of God," "Queen of Heaven," the compassionate, who moves her Son to mercy; a sort of restoration of the female divinities of the heathen. Other saints (biblical characters and Christian martyrs) were venerated and invoked from beginning of 5th century; so angels; guardian angels led to belief in saints as patrons of countries, trades, etc. James of Spain, Andrew of Greece, Luke of Painters, etc. Churches and chapels were built over graves of martyrs to whom they were dedicated. This descended from the heathen hero-worship, and is a sort of refined polytheism. In order to avoid heathen abuses that poured into the church, the fathers invented a distinction between *douleia* (service given to saints, images, relics) and *latreia* (worship of God). This new idolatry produced a new

mythology—Acta Sanctorum—lives or stories of saints; very extensive. Invocation of saints was followed by veneration of *relics*—parts of their bodies, objects connected with the lives or bodies of saints and of Christ. Immense traffic in these (largely fraudulent); miraculous cures by relics. Images were produced by both sculpture and painting. Sculptured images mostly in bas and high relief, as at present in E. Church. Cross and before end of period crucifix in use in worship.

Processions (thanksgiving or penitential) after Constantine on great festival occasions; clergy, monks and people; singing, bearing images, candles, relics, banners, etc.

Pilgrimages to Holy Land begin in 2nd century, to Rome and other places later; regarded as a meritorious work.

4. CONTENT. Public worship now entirely liturgical, conducted by authorized officers only, but in language of the people and not uniform; eucharist is center of the service; various liturgies—*in East,* those of St. Clement, of St. James, of St. Mark, of Edessa and of St. Chrysostom—*in West,* Old Galican, Old Spanish, African, that of St. Ambrose, the Roman, etc.

Special garments worn during services, but ordinary dress at other times. Celebration of mass and Eucharist was center (see above). Other elements were: (1) reading O. and N. Testaments, in West arranged in lessons suited to the season in the Christian year; (2) Singing Psalms and an increasing number of hymns; trained singers; (3) Prayers; (4) Preaching by the bishop. This the golden age of preaching

among the Latin and Greek fathers. Among the great Greek preachers were Athanasius, Chrysostom, the "Three Cappadocians," Eusebius of Nicomedia and others; among Latins, Ambrose, Augustine and others. Sermons were rhetorical, built on classical models; of great ability from every point of view.

IV. The Development of Theology—Controversies

This was the golden age of theological development and formulation. Never was Christendom so torn by controversy about fundamental things. Its history is the story of the development of Christian truth under the influence of classical culture, and specifically of philosophy. The sources were the Scriptures (including Apocrypha) and tradition which determined and interpreted the content of Scripture. The process was controversy, carried on chiefly by the Greeks, and it eventuated in statements of doctrine by ecumenical councils, regarded as inspired; their acceptance necessary to salvation. Councils were often marked by intrigue and violence and led to schisms. Their decrees were accepted as laws of the empire, and were often enforced by the imperial power. The main theological controversies were (1) Trinitarian, (2) Origenistic, (3) Christological, (4) Anthropological.

1. Trinitarian Discussion Continued—Arianism

N. i. 324-31; K. 49, 50; H. i. 427-38; A. i. 110-112; S. iii. 117-132.

The final stage of the trinitarian controversy was started by the priest Arius at Alexandria 318. It involved the deity of Christ and the entire conception

of God. Arians held that the Logos existed before the incarnation but was not eternal; he was the first creation of God and himself then created all else (even the Holy Spirit), was worthy of worship, but did not perfectly comprehend God or perfectly reveal Him. The controversy passed through four stages: (1) From 318 to temporary victory of orthodoxy at Nicea 325; (2) reaction and temporary victory of Arianism 325 to 361; (3) second reaction and final victory of orthodoxy in the empire 361 to 381; (4) gradual conversion of Arian Germans to orthodoxy, extending to about 600. In general most Germans and most Greeks were Arian, while Latins were orthodox.

(1) The controversy started (318) at Alexandria and quickly spread to adjacent regions. Arius resisted all efforts to reclaim him to orthodoxy and was excommunicated at Alexandria 321. After a vain attempt to restore harmony Constantine called a world (ecumenical) council to settle the dispute. 318 bishops out of a total of 1,800 came, only seven from the West; a Greek council almost wholly. Three parties—Arian (Christ created, of different essence from that of the Father), Semi-Arian (Christ uncreated, of like essence with Father), and Orthodox (Christ of same essence with Father). Through the influence of Athanasius, a young deacon of Alexandria, and the Emperor, orthodoxy triumphed in the Nicene Creed (C. C. II. 57-61), which declared Christ is true God, of true God, one in essence with the Father while distinct in person. Arius was banished, his books burned, and his followers declared to be enemies of Christianity.

(2) Reaction (325-361) soon set in; the subject

became a question of imperial politics. Constantine was won over to side of Arius; councils at Tyre and Constantinople (335) condemned Athanasius (Bishop of Alexandria since 328); he was banished (336). Arius would have been restored to church fellowship at Constantinople but for his sudden death (336). Of the sons of Constantine, Constantine II was orthodox; effected restoration of Athanasius 338; again banished 340; synod of Rome (341) supported, that of Antioch (341) condemned Athanasius; two emperors call council of Sardica 343 to settle division between East and West; meeting split, orthodox holding council at Sardica and Arians at Philippopolis; 346 Athanasius again restored; but Constantius was fanatical Arian, and when he became sole ruler (350) forced Arianism on the entire empire till his death (361).

(3) But the Arians became divided among themselves into Arians, who thought the logos of different substance (heteroousians), and semi-Arians, who declared that the logos was of like substance with the Father (homoiousians). Julian restored orthodox bishops, thus causing great confusion. Orthodoxy gradually regained a dominant position, and Theodosius required all his subjects to confess the orthodox faith; called council of Constantinople (381), which reaffirmed the Nicene Creed with some slight changes, added a clause on the Holy Spirit, and then forcibly suppressed all Arian worship, banishing Arian bishops; Arianism soon disappeared from the East.

(4) Conversion of Germans to orthodoxy can not be traced.

With the Nicene Creed the Greek church rested

content, but in West filioque (*and the Son*) was added to the creed, at the council of Toledo (589) on procession of Holy Spirit. The Athanasian Creed drawn up by an unknown author of the 5th century (C. C. II. 66-71), in the West is a fuller and bolder statement of the equality of the three persons of the godhead, and has more accurately expressed the convictions of the majority of orthodox Christians than even the Nicene Creed.

2. Origenistic Controversy

S. 133f; A. i. 113f; K. 51; N. i. 332-5; H. i. 451-52.

This controversy was over the question of the orthodoxy of Origen, was personal and exceedingly bitter, but unimportant in the development of doctrine.

3. Christological Controversies

N. i. 335-58; K. 52; H. i. 439-50; A. i. 118-124; S. 135-145.

The nature of the person of Christ involved in all preceding discussions of Trinity. Some had denied the reality or completeness of His divinity, others the reality or completeness of His humanity. It had now been officially decided that He was very God. It remained to determine whether He was truly human, and if so to determine the relation between the human and the divine natures. Christians had generally regarded Him as both man and God, but there had been no sharp definitions as to these natures or their relation to each other. The problem was precisely the opposite of that in the preceding controversy. There it was to find a plurality of persons in a unity of essence or nature; here it was to preserve unity of person with two natures. The former dealt with the pre-existent

Logos, the nature and inter-relation of the divine persons in eternity; the latter with the person of the historic Christ as he lived on earth.

Two general tendencies existed: the Antiochian, which emphasized the human nature and held the two natures apart, and the Alexandrian, which emphasized the divine nature and the unity of person. This controversy rose in the midst of the former one, and passed through several stages, lasting over three centuries.

(1) *Apollinarism* (362-381) developed by Appollinaris of Laodicea before close of preceding controversy. He believed that man was a trichotomy (body, soul and spirit), and asserted that Christ had human body and soul, while the place of the human spirit was supplied by the Logos, thus denying the completeness of his humanity; only thus, he thought, could Christ be one personality, be sinless and provide an adequate atonement for the race. This view, which preserved his deity but sacrificed his humanity in the interest of unity, was condemned by several provincial councils and finally by the Council of Constantinople 381. By this action the Church negatively asserted that Christ's human nature, as well as the divine, was complete, and henceforth the only question was one of relation between the two natures. The Apollinarians were excommunicated, persecuted, and later united with the Monophysites.

(2) *Nestorianism* was started at Constantinople by Nestorius, monk, priest of Antioch, an eloquent preacher and heresy-hunter, educated by Theodore of Mopsuestia, the real author of the views; he became patriarch of Constantinople in 428. He found much

that displeased him; he objected to the term theotokos ("Mother of God"), applied to Mary, who, he said, did not bear God but the man Jesus, or Christ; regarding the two natures in Christ, as working harmoniously, but so distinct as almost to involve double personality. Christ was God *and* man, not God-man; two complete, inseparable natures. He was opposed by Cyril of Alexandria, condemned by synods at Rome and Alexandria 430. Council of Ephesus (431), called by the two emperors, was very violent, split, the two parties excommunicated each other, accomplished nothing. In 433 a compromise under imperial pressure was reached by which Nestorius was banished, his views condemned, "Mother of God" approved. His followers, driven out of the empire, fled to Persia; favored by Persian kings, in 498 they renounced all connection with the orthodox church of the empire, developed their own patriarch, and have since remained independent of both the Greek and Roman churches. For several centuries they flourished, spread to India (where they are called Thomas Christians) and China. They brought many Mongols to Christianity, but were almost exterminated by Tamerlane. They still exist in the valleys of Armenia and Kurdistan, with a patriarch on the border of Turkey and Persia. They differ from the Greek church in that they refuse to recognize the council of Ephesus, to worship Mary or use images, deny the doctrine of purgatory and transubstantiation and have more simple worship.

(3) *Eutychianism or Monophysitism* was a reaction against Nestorianism, a further development of Cyril's views. Eutyches (from whom the heresy was named),

an aged archimandrite of Constantinople, emphasized the divine in Christ, denying that Christ had two natures after the incarnation. The human nature is so assimilated by the Logos that His body is not of the same nature with ours. He was *of* two natures, but *in* only one. "All human attributes are transferred to the one subject, the humanized Logos," so that God suffered and died. He was opposed by Theodoret; by Domnus, patriarch of Antioch; by Flavian, patriarch of Constantinople; supported by Dioscurus, patriarch of Alexandria. Both parties appealed to the emperor and to Leo, Bishop of Rome. Eutyches was deposed and excommunicated by a local synod at Constantinople (448) and Leo wrote Flavian his famous dogmatic letter opposing this view. Council called by Emperor Theodosius II at Ephesus 449 (Robber Synod), held under presidency of Dioscurus, was very violent, upheld Eutyches, declared in favor of one nature in Christ, condemned dyophysitism and deposed Theodoret, Flavian and Leo. The controversy continued and the new E. emperor, Marcian, with the W. emperor, called a new council (Chalcedon, 451), which annulled the acts of Ephesus, deposed Dioscurus and other leaders of the Eutychians, and defined the person of Christ as composed of two natures, complete and unmixed but inseparable, in one person (C. C. II. 62-5). This creed contains the prevalent Christology of the Greek, Latin and Protestant churches to this day.

The controversy (henceforth called Monophysite or one nature) continued with great violence, causing bloodshed and rebellion, the emperors making frequent ineffective attempts at a settlement. The Emperor Zeno

issued (482) a formula of Concord (Henoticon), which sought to reconcile the two parties by the avoidance of disputed expressions, the condemnation of both Nestorianism and Eutychianism, and the reaffirming of the Nicene Creed as alone valid, thus tacitly setting aside the Chalcedonian creed.

This caused the Bishop of Rome to renounce communion with the East for 35 years (484-519) when the Emperor Justin canceled the Henoticon and banished its adherents who fled to Alexandria largely.

Hope of reconciling the Monophysites to the Church in Egypt led Justinian to issue a decree (544) condemning *Theodore of Mopsuestia,* the real author of Nestorianism, *the writings of Theodoret against Cyril,* and *the letter of Ibas,* bishop of Edessa, to the Persian bishop Maris complaining of the outrages of Cyril's party in Edessa, though the last two had been declared orthodox by council of Chalcedon. This decree, accepted in East, was violently opposed in West and precipitated the so-called *controversy of the three chapters.* To end it Justinian called fifth ecumenical council at Constantinople (553), which condemned Theodore and the *three chapters,* but vindicated the persons of Theodoret and Ibas, thus confirming the decree of the emperor, and favoring monophysitism. The acceptance of these decrees by the Bishop of Rome led Africa, Illyria and N. Italy to excommunicate him, and the schism continued till Gregory I.

Notwithstanding the concessions of this Council the Monophysites founded churches independent of and hostile to the Catholic church with its dyophysitism, and to the empire (565 on), and in 7th century most

of them assisted the Moslems against the orthodox Christians of the Empire. The most important Monophysite churches are the following: (a) The *Jacobites* in Syria, Mesopotamia and Babylonia, named after Jacob Zanzalus (541-78), their organizer and restorer. Their head is called Patriarch of Antioch, but resides elsewhere. A feeble remnant is now found in Turkey and Persia. (b) The *Copts* of Egypt have since 536 had a "Patriarch of Alexandria," who commonly resides at Cairo with jurisdiction over Egypt, Nubia and Abyssinia. They assisted the Moslems to conquer Egypt in 640, but were afterwards bitterly persecuted themselves. They practice circumcision and the Jewish law of meats. (c) The *Abyssinian church,* a daughter of the former, adopted monophysite views, rejects the Council of Chalcedon, observes the Jewish Sabbath and also Sunday, Jewish law of meats, and has other peculiarities. (d) The *Armenians* fell away from the Greek church in 552, from which time they date their era; and in 595 adopted the Monophysite creed. They are the most important of the Monophysite churches and number several millions in Turkey, Russia and elsewhere. Some of them have joined the Roman Catholic church.

(4) *Monothelite* (*one will*) *Controversy,* the last phase of the long and bitter Christological controversy, was the result of an attempt by the Emperor Heraclius to win the Monophysites back to the unity of the church by asserting one will in Christ. In 614 the Persians overran Syria and Palestine, plundering Jerusalem and wasting N. Africa as far west as Carthage; by 621 they were threatening Constantinople and the

emperor needed the help of his alienated subjects. The patriarchs of Constantinople, Antioch and Alexandria and Pope Honorius were won to this view, and many Monophysites were restored to the church; but the patriarch of Jerusalem condemned it 634, and a violent controversy was started. In 638 Heraclius issued a decree (Ecthesis) teaching one will and forbidding further discussion. The popes and various provincial councils now condemned it, and the controversy waxed warm. The Emperor Constans II substituted a decree (Typus) forbidding the teaching of either view (643), and had the pope, who resisted, brought in chains to Constantinople and banished. The next emperor called sixth ecu. council (1 Trullan) (C. C. II. 72f), at Constantinople (680), which affirmed two wills, condemned the Monothelites as accursed heretics (among them Pope Honorius); this action was approved by Pope Leo II. Practically the whole Christian world accepted this decision, and thus ended the long controversy. Christ had two natures, human and divine, both complete, unmixed but inseparably united; and two wills, acting harmoniously the human in subjection to the divine.

4. Anthropology—Pelagian Controversy (412-529 A. D.)

H. i. 453-62; A. 116f; K. 53; N. i. 359-71; S. iii. 146-160.

Hitherto man's nature had been little discussed, but the freedom of the will and moral responsibility had been emphasized against the types of philosophy then prevalent. Former controversies had been oriental and Greek; this was Western and Latin. The questions at

issue were never authoritatively decided by ecumenical councils and hence are still open. There is no orthodox anthropology. The two extremes were represented by Pelagius, a British monk (assisted by the two Latins, Celestius and Julian of Eclanum), and Augustine, Bishop of Hippo. Both systems were fairly complete and logical, while standing in sharp opposition. Pelagius emphasized the goodness and ability of man, assisted by God, Augustine the ruin and helplessness of man and the continuous sovereign activity of God. The two systems grew largely out of the personal experiences of their respective advocates. Augustine's was a divine monergism, Pelagius' almost a human monergism; the soul of the former is divine grace, that of the latter human freedom. Some of the leading contrasts were as follows: (1) *Primitive man. P.* Man was innocent, endowed with absolute free will, but by nature mortal. *A.* He was innocent, endowed with a will free but inclined to good, and capable by continuous obedience of becoming unable to sin, and was by nature immortal. (2) *The Fall. P.* It brought spiritual death to Adam, but affected his posterity only as an example. *A.* It brought spiritual and physical death to Adam and through him to the entire race. (3) *Man after the Fall. P.* Every man enters the world as innocent and free as Adam was before the fall, and falls into sin by example only. *A.* Every man comes into the world with a corrupt and sinful nature (inherited), incapable of real righteousness. (4) *Will. P.* It is always free, equally capable of choosing good and evil. *A.* It was free before the fall and inclined to righteousness, but with the fall it lost its freedom to

righteousness, is enslaved to evil, and can choose only civil righteousness. (5) *Sin. P.* There is no original sin, inhering in the nature; it is wholly an act of the will, not of the nature, of each individual; therefore men are not necessarily sinners, and some have lived without sin. *A.* Sin is inherited and from birth inheres in human nature (original sin) and eventuates in sinful actions (actual sin). Hence every man, except Christ, is necessarily a sinner from birth. (6) *Grace. P.* It is the natural endowment of the individual with will, intellect, opportunities, etc. *A.* It is the operation of God's truth and Spirit by which the spiritual life is begun, continued and completed. Without it man can neither repent nor believe. Redeeming grace is irresistible in its operation on the elect. (7) *Election. P.* There is no such thing as unconditional election. *A.* Election is individual, eternal, and unconditional. (8) *Infant Baptism. P.* It is a good thing but unnecessary to salvation of infants because they are sinless. *A.* It is necessary to salvation of infants since they are sinners, and baptism is the church's only means of regeneration. Some of those regenerated in baptism may and do fall away, but the elect can not.

Pelagius was in Rome (409), with Celestius crossed to Carthage (411) where they were condemned by a synod (412), thence they went to Palestine where controversy broke out (414); they were supported by synods in 415 at Jerusalem and Diospolis, and at first by Pope Zosimus (417); after a general council of the African churches and the emperor had condemned them (418) this pope concurred. They were

condemned with Nestorius by council of Ephesus (431). They never formed a sect, but only a theological party and now gradually disappeared.

Neither system won general acceptance. The Greek Church condemned Pelagianism, but never accepted Augustine's views. Before death of Augustine there began attempts to modify one system by the other in West, chiefly by a school in Southern France. John Cassian, Vincent of Lerins and others rejected Pelagianism but modified many of Augustine's positions. They were known as Massilians (from the location of their monastery at Massilia, Marseilles), and later *semi-Pelagians*. They favored synergism, the co-working of God and of man in regeneration and sanctification, in essential harmony with later Arminians. The discussion continued for a century (semi-Pelagianism was approved by synods at Arles 472 and Lyons 475), but finally resulted in a victory for moderate Augustinianism at the Synod of Orange 529; but the Catholic church still continues to be divided on the subject.

V. Christian Life—Morals, Discipline, Monasticism

K. 61 and 44; A. 137-143; S. 18-47; 68-73

There was of course development during the period and variations from one locality to another. There was improvement in some directions, decline in others. In general we may say that the condition of society was improved by the church, while the life of the church was corrupted by the world.

1. Improvements. More humane laws in the em-

pire, abolition of crucifixion, of gladiatorial games 404 (Telemachus), establishment of educational and charitable institutions (asylums, hospitals, etc.), improvement of marriage and divorce laws, elevation of women and children, struggle against sexual immorality, infanticide made capital offense 374, amelioration of slavery, and encouragement of manumission, care for the poor, widows, orphans and sick.

2. Points of Decline. Frightful division and strife, brutal polemics, persecution of heathen and Christian heretics by church and state, decline in personal morals, superstition, rise of belief in purgatory (5th century) and masses for the dead; luxury and pomp, interference of the Byzantine court in religious affairs.

3. Discipline against heresy was strict and was executed by the State, while as to morals it was relaxing. *Confession* of secret sins privately to a specially appointed priest began to be recommended and introduced here and there, but as yet was not required as a prerequisite to communion. The church imposed certain *penalties* in form of fasts, prayers, alms, etc., for each offense. There was zeal for purity of doctrine and indifference to purity of life, "hatred for heresy and laxity of morals;" the church being rapidly paganized.

4. Monasticism did not originate from Christianity; found in India among Brahmans and Buddhists; Essenes and Therapeutæ among Jews of Palestine and Egypt. Christian monasticism, probably influenced by this earlier monasticism, did not appear until 3d century when evangelical Christianity was greatly decayed. It was supported by reference

to Elijah, Elisha and John the Baptist. It rose in Egypt, where conditions of weather, temperament and religious ideas were favorable; spread thence to the whole Christian world. The *motives* were various—flight from corrupt and corrupting world, from oppressive church, from temptations, from work and duties of society—in a word the saving of one's own soul, which was paramount and exclusive.

Before end of second century *ascetics,* men and women, renounced the enjoyment of flesh, wine and marriage, but did not withdraw from ordinary duties. The further development of this tendency resulted in monasticism. It took three forms, each growing out of its predecessor—*Anchorite* or *Hermit, Cenobite* and *Order.* The first, largely confined to East, was *ne plus ultra* of personal freedom. Other forms had carefully regulated communal life—simple, active, religious. Monasticism was regarded as the highest, the *religious life*—monks were called *the religious,* or *the regular clergy,* in distinction from *the secular* (ordinary) *clergy.* Monks were at first laymen, but later were usually ordained; monasteries became seminaries out of which came priests, bishops, missionaries, popes. At first ordinary costume was worn, but later tonsure and distinctive dress adopted. Monasteries produced both good and evil. (a) *Good.* They contained the best Christians, produced missionaries, scholars; were schools, publishing houses, hospitals, hospices, refuges from sin and danger; taught agriculture, architecture, labor, were nearly always on side of orthodoxy. (b) *Evil*—withdrew the best people from society and marriage, created double standard of morality and exalted

a false standard, made salvation depend on asceticism, fostered superstition, often became frightfully corrupt. Monks took three vows: personal poverty (communal property allowed), chastity (including renunciation of marriage), and obedience to superiors; vows irrevocable; at first free, monks were gradually brought under episcopal jurisdiction. Later (10th century on) most were gradually removed from jurisdiction of bishops to that of pope.

(1) *Anchorites* appeared before end of 3d century. The prototypes, and most celebrated were Paul of Thebes and Anthony in Egypt, Hilarius in Palestine and Simon the Stylite in Syria. *Paul* (probably legendary) is said to have fled to the desert in 250 during Decian persecution, where he remained till death in 340, fed by ravens; *Anthony,* the real founder of anchoritism, sold his property and withdrew to desert c. 285, became enormously influential, d. 356; "Life" written by Athanasius; Hilarius, also an Egyptian introduced it into regions of Gaza, Sicily, Dalmatia and Cyprus; tens of thousands of solitary men on the mountains and deserts of these torrid lands; Simon (Stylite) mounted a pillar 40 miles east of Antioch 423 where he died 459; other stylites.

(2) *The Cenobite* or community form was established by Pachomius on the island of Tabennae in the Nile in 325; this form quickly superseded the anchorite and was soon extended to women. He became abbot or archimandrite, and wrote first monastic rule. This form was recommended by most of the fathers, was carried by Ephraim to Mesopotamia, by Eustathius to Armenia and Paphlagonia, by Basil to Pontus and

Cappadocia. The latter wrote an improved rule which is still in use in East.

Athanasius introduced monasticism into Rome (340) whence it spread over Western world; Martin of Tours carried it into Gaul. Here it was less fanatical, better organized and more useful than in East. The appeal to earnest souls was overwhelming.

(3) *The first Order,* the Benedictine, was founded by Benedict of Nursia (480-543) at Monte Cassino in 529. His rule (*Henderson* 274-314) superseded all former rules in West, and was the model of all later ones. Under this rule the church reared its scholars, authors, missionaries, saints, artists, bishops, cardinals, popes for centuries. The cultivation of learning was introduced by Cassiodorus 528 on. The opponents of monasticism were few—Jovinian, Helvidius, Vigilantius, Aerius.

VI. Literature and Authors

K. Secs. 47, 48; S. 161-180.

During this period Christianity completely conquered the literary world, Pagan literature ceased. Christian literature was chiefly in Greek and Latin, but some was in Syriac, Armenian, Coptic and Gothic. It is entirely theological, for the most part polemical, often bitter and brutal; but there is profound theological speculation, exegetical studies, sermons, history, lives of saints for popular reading. The three main schools or types were the Alexandrian, the Antiochian and the Western. The output of literature was enormous.

The period was rich in able men, the most important were the following:

1. *Greek Fathers.* Eusebius of Cæsarea (c. 270-340), Athanasius (c. 293-373), Basil the Great (c. 330-379), Gregory Nazianzen (c. 329-390), Gregory of Nyssa, brother of Basil (d. 394), Apollinaris of Laodicea (d. 390), Didymus the Blind (d. 395), John Chrysostom (d. 407), Theodore of Mopsuestia (d. 429), Theodoret (d. 457), Epiphanius (d. 403), Cyril of Alexandria (d. 444).

2. *Latin Fathers.* Hilary of Poitiers (d. 366), Martin of Tours (d. 400), Ambrose of Milan (340-397), Jerome (d. 420), Augustine (d. 430), John Cassian (d. 432), Leo I the Great (d. 461), Gregory I the Great (540-604).

BOOK III

BOOK III

MIDDLE AGES, c. 600 TO c. 1517

Introduction

In general characteristics this period is sharply distinguished from the preceding and following. The political separation of the East from the West was followed by increasing religious estrangement, finally issuing in division between Eastern and Western churches in the 11th century.

(1) *In East.* Mohammedanism rose as a mighty religious and political power early in 7th century, quickly rent Egypt, Syria and most of Asia Minor from the empire and also subdued Persia. The Empire continued to shrink and decay until it was finally extinguished by the Turks with the capture of Constantinople 1453. The Eastern church, without strong centralized government, subservient to civil power, oppressed by Mohammedanism, fell into complete stagnation. All intellectual life ceased, and its only missionary activity was the conversion of the Russians and other Slavs in 9th and 10th centuries.

(2) *In West.* Settled kingly governments gradually rose on the ruins of the Empire. Mohammedanism subdued N. Africa, most of Spain and invaded Gaul, conquered islands of the W. Mediterranean and harried coasts of Italy; a deluge of northern barbarians

(Northmen) overran most of England, parts of Germany, France and Italy, were converted and civilized. The Empire was revived in West by Charlemagne and the Franks (800), and during much of the middle ages its power was great in W. Europe, without, however, interfering seriously with the existence and development of national governments. *Feudalism* as a social, economic and political system preserved a measure of local independence, while the crusades unified the people and elevated royalty and the papacy. *Religiously,* it was a period of great activity. All W. Europe, the entire Teutonic part of the race, was Christianized, dissent disappeared, the Western church was unified c. 8th century, and the whole was brought under the pope. Canon law and ecclesiastical courts became rivals of civil law and civil courts; the Roman Curia the great court of appeal for Christendom. The pope became the mightiest potentate of the world. In the long struggle for supremacy between the papacy and the western empire, both powers were greatly weakened toward end of period. In the 11th century dissent reappeared in the West and, despite the establishment of the Inquisition for its suppression, continued to gather strength to end of period. The church unfolded remarkable intellectual activity (scholasticism), a rich monastic life, produced wonderful architectural and artistic beauties. Universities rose and soon dominated the intellectual life of the world; monks were the professors, artists and authors of the time.

Differences in development make it necessary to treat eastern and western Christianity separately.

FIRST PERIOD, c. 600 TO c. 850

A period of general decline and terrible disasters for the civilized world. In the southeast the Mohammedan Arabs, in the northeast the heathen Slavs and others, bring frightful destruction and suffering, while in west there is general decline.

A. EASTERN CHRISTIANITY

(A) Orthodox Church in the Empire

I. General Conditions

There was continuous and desperate struggle with Slavs and other barbarous tribes along the Danube; the Persians, at war with the Empire for centuries, began a determined invasion c. 610. Antioch and Damascus fell 613, Cilicia and Tarsus were occupied; in 614, Jerusalem captured, sacked and burned, patriarch and holy cross carried off to Persia; 619 Egypt was invaded and Alexandria captured, Africa wasted to Carthage, 620 Chalcedon; about same time Avars by land and Persians by sea, attacked Constantinople; most of Asia Minor and Armenia in hands of Persians. *Heraclius* began vigorous resistance 622, but at first with little success; Persians and Balkan tribes again besiege Constantinople 626; tide now turns, Persians are defeated, expelled from territory of Empire, holy cross recovered and restored to Jerusalem (627-29), thus ending 26 years of war. Both Persians

and Empire, greatly weakened by long struggle, offered little resistance to Saracens (Mohammedan Arabs) who began their wonderful expansion (633). Attacked *Empire* in Syria 634. Captured Damascus and Emesa 635, all N. Syria including Antioch 637, Jerusalem 638, Cæsarea the last Syrian city 640; entered Egypt 639 and completed conquest with capture of Alexandria 641. Conquest of *Persia* began about 636 and was completed by 650.

Confusion and civil war among the Arabs stopped advance for some years, but in 660 Damascus became their capital and advance began again. Carthage captured 697 and all N. Africa subdued by 709, they crossed into Spain 711, rapidly overthrew W. Gothic Empire and in 8 years controlled most of the peninsula; 720 invaded Gaul, but were defeated and finally stopped by the Frank, Charles Martel, at Tours 732. Eastward they had penetrated to the Indus and the borders of China. They formed a fleet on the Mediterranean, besieged Constantinople (669-677, driven off by "Greek fire") and again 716, and by 750 had subjugated Sardinia, Corsica and Balearic Isles and by end of period most islands of Mediterranean in their hands. All the above permanently rent from the Empire.

The Omaiyads (660-750) were succeeded by Abbasides and the unified government began to break up into smaller Mohammedan powers. Independent Caliphate founded at Cordova 755; seat of eastern Caliphate removed to Bagdad (c. 765-1258) which was made one of the most splendid and important cities in the world (cf. Arabian Nights). Haroun-al-Raschid (768-809) invaded Greek empire nine times

wasting its Asiatic provinces. Toward end of period E. Caliphate fell into confusion and weakness which lasted two centuries; many sects, parties and independent governments arose.

Wherever Mohammedan power extended they compelled all except Jews and Christians to become Mohammedans in religion.

Early in 7th century Slavs had transformed their raids into an ordered policy of occupation and settlement in the Balkan peninsula and all N. portion had been thus appropriated during the long struggle of the empire with Persians and Saracens. Toward end of the century another terrible people of Finnish stock, the Bulgars, crossed the lower Danube, conquered and unified the Slavs and organized a new and more dangerous state (679 onward).

Thirty-five years of anarchy and frightful disorder was brought to an end by accession of Leo III (the Isaurian) in 717, who beat off an enormous Saracen force (600 ships, 100,000 soldiers), which was besieging Constantinople (717-18), last Saracen attempt on Constantinople; drove them out of Asia Minor by 739. With Leo the period of imperial decay comes to an end; he instituted many reforms and for the next 300 years the empire is able to beat off the raids of Saracens in Asia Minor and the Mediterranean, and of the Bulgars in the Balkans, without serious losses. But in the west Ravenna and the other possessions of central Italy were lost to the Lombards (750) and the pope, angered by the iconoclastic controversy, transferred his allegiance to the Franks, while Crete (c. 820) and Sicily (827-878) were lost to the Moham-

medans, and the possessions of southern Italy were harried by Saracens and Lombards.

II. Mohammedanism

N. i. 431-4; S. iv. p143-201; K. Sec. 65, 81; H. i. 522-37; A. ii. p191-206.

Islam, founded by Mohammed (571-632) in Mecca, is a fatalistic monotheism, revealed by Mohammed as the last and greatest prophet beginning 611, fleeing from Mecca (Hegira) 622; derived from Christian, Jewish and heathen sources; Christ regarded as divinely endowed man, born of a virgin, ascended to heaven, to return as judge. Its Bible, produced wholly by Mohammed, is the Koran. Islam recognizes good and bad angels, a judgment, a sensual heaven, permits polygamy, missionary operations with the sword, forbids intoxicating drinks and swine's flesh. The principal religious duties are spreading the religion, reading the Koran, five daily prayers, giving alms, fasts in month of Ramadan and pilgrimages to Mecca; no priesthood or sacrifices. As a political and religious system it was carried by the sword, over the whole eastern world. (See above.) To heathen it gave the alternative of conversion or the sword; to Christians conversion, tribute or the sword.

The Arabs were tolerant of Christians, especially Nestorians, Monophysites and other heretical parties who, therefore, preferred Arabian to imperial rule; many of the lower classes and some of the wealthy were converted to Islam especially in Egypt; bishops were made political representatives of their churches and given corresponding authority; Arabs quickly ap-

propriated the culture of their subjects and became its conservators for the future especially in Syria and Spain. The Nestorians especially gave them a rich culture in Mesopotamia and Persia. In Syria, Egypt and N. Africa the Christian population was greatly reduced by the long period of numerous and destructive wars and pestilences, and though tolerated never again flourished.

III. Internal History

1. Worship—Attempted Reform—Iconoclasm (A. D. 726-842)

N. i. 386-92; K. Sec. 66; H. i. 507-21; A. ii. p206-22; S. iv. p447-65.

Image worship, both East and West, had grown beyond all bounds by 8th century; now practically fetishism, idolatry. Opposition by Jews, Mohammedans, Monophysites and a few orthodox Christians. The movement for reform was almost wholly among laymen, carried on by the government over the determined opposition of clergy, monks and women. During the long and bloody controversy the reform in the East seemed twice to be victorious, but each time was defeated by a woman. 1. *First period (726-813).* For both political and religious reasons the emperor, Leo the Isaurian, (726) forbade the worship of images, and (730) ordered them removed from the churches and destroyed. By the help of the army this decree was executed but occasioned rioting and bloodshed. Germanus, Patriarch of Constantinople, favored images and was deposed; most monks supported image worship and were persecuted. In 754 a council of 338

bishops at Constantinople under imperial pressure declared against images, and the opposition continued till 780, when Irene became regent and virtual empress because of the minority of her son Constantine VI. She called council in 787 in Nicea (II Nicea, 7th ecumenical), which restored images to the churches, but made distinction between adoration of images and worship of God. *2. Second period (813-42).* Leo V started a second reform; another council (816) in Constantinople condemned image worship; violent struggle continued till 842, when Theodora, the regent, again restored them to the churches. Since then they have held undisputed place in the Greek church, but only flat surfaces are used, no statues or crucifixes.

The reform was largely inoperative in the West. The pope was the constant and determined friend of images. In 731 he excommunicated the iconoclasts. The emperor responded by confiscating all his estates in E. provinces and annexing the churches of S. Italy, Sicily and Illyria to Constantinople; the controversy shook the papacy loose from the empire, Gregory III (731-41) being the last pope to solicit confirmation from the emperor.

Charlemagne opposed image worship but favored their use pedagogically as reminders of persons and events, and a synod of German bishops (Frankfurt 794) approved his position; but this caused no cessation of their use in worship. In fact, the development, much freer in West than in East, has never been seriously disturbed except by the Reformation. Since this controversy both the Eastern and Western churches have made the distinction between the veneration (*vene-*

ratio, proskunesis, douleia) of images and the worship (*latreia*) given to God.

Teaching and preaching almost entirely ceased in this period and worship became more formal and cabalistic. The church produced a peculiar style of *architecture,* characterized by a great dome surrounded by others, and the lavish decoration of the whole structure.

2. The Paulicians

Key of Truth; N. i. 379-86; K. 71:1.

This sect is first seen in S. E. Armenia c. 650; origin of the sect and its name unknown; variously attributed to apostle Paul and persistence of primitive Christianity, to Paul of Samosata, to Paul a Manichæan of 4th century; long called themselves simply Christians, but finally accepted epithet Paulicians; earliest known leader Constantine began preaching c. 657; great success in Armenia and Asia Minor; severe persecution by the government c. 690; division among them early in 8th century over apostolic succession; generally protected by iconoclastic emperors who were in substantial agreement with them. Constantine V (741-75) transported many to Thrace where they flourished; Empress Theodora (842) instituted terrible persecution; thousands perished, rest fled to Saracens (at Tephrike) with whom they made war on Empire, penetrating as far as Ephesus; finally scattered and destroyed (871), political power broken. Those who had settled in Thrace became very numerous, were active and greatly assisted in evangelization of Bulga-

rians in 9th century, and were numerous on lower Danube.

According to *The Key of Truth* they had only one grade of ministers, democratic church order, baptism of believers; rejected saint, relic and image worship, purgatory, hierarchy, whole sacramental system; held a simple spiritual conception of Christianity, but with adoptionist Christology.

3. Christian Culture

Learning largely decays, especially productive activity; John of Damascus (700-54), the only writer of importance, was epoch-making for the thought of the Greek church.

(B) Other Eastern Churches

K. Sec. 72.

1. The Nestorians of Persia, opposing the worship of images, saints and relics and priestly celibacy, were favored by the Saracens and flourished till 13th century. Their seminaries at Edessa, Nisibis and Seleucia were famous. They produced an extensive theological literature (now mostly lost), and prosecuted mission work successfully in China and India. With the overthrow of the Caliphs by Genghis-Khan in 1219 their prosperity ended; they were almost exterminated and driven into the mountains by Tamerlane, the scourge of Asia (1369-1405). They have not flourished since, but still exist.

2. The Monophysite Churches. (1) *The Armenian Church* enjoyed a good measure of independence and flourished accordingly. In the 8th and

again in the 12th century it unfolded a rich literary activity. Some of the Armenians united with the Roman church in the 15th century. (2) *The Jacobite Church in Syria* was considerably oppressed but showed some literary activity. (3) *In Egypt* they (Copts) suffered terrible persecution in 13th century, being driven out of the cities and reduced to miserable weakness. (4) *In Abyssinia* they maintained their independence, but also fell into utter stagnation. (5) *The Maronites* in Mt. Lebanon joined the Roman Catholic church in 1182. They constitute the largest gains the Roman Catholics ever made in the East, and now number c. 200,000.

B. WESTERN CHRISTIANITY

General Conditions

As we have seen Christian government was completely overthrown in N. Africa by Mohammedans during 7th century. In 711, they crossed to Spain and by 720 had subdued all but the N. W. portion, where the Christians rallied, founded the kingdom of Asturias and began a struggle to throw off the Moslem yoke which lasted till the end of the 15th century.

The various German tribes settled down in their new homes, adopted the language, culture and religion of their subjects and began to establish governments, elective monarchies built on the old tribal organization; for a long time crude and unstable. *In England* the Heptarchy continued till 827, when all England was united under Egbert, king of Wessex. On the continent *the Franks* continued to be the leaders. Their empire, which at the beginning of the period consisted of three parts (Austrasia, Neustria, Burgundy), suffered terrible disorders, was reunited 613, but each part retained a ruler or majordomus (mayor of the palace). Gradually these mayors became stronger than the kings. In 687 Pepin the Middle, of Austrasia, conquered the Mayor of Neustria and made himself Mayor of the entire Frankish empire to 714. His son, Charles Martel (Mayor 714-41) reduced the rebellious Frankish nobles, fought the heathen Saxons and Frisians,

defeated and turned back the Moslems at Tours (732). His son, Pepin the Short (Mayor since 741), with the approval of the pope, deposed the king and was himself elected by the Frankish nobles and anointed king by Bishop Boniface at Soissons (751), thus beginning the Carolingian (Carlovingian) line. In 754 he and his sons were anointed by the pope himself, in flight from the Lombards, at St. Denis near Paris; in return the Franks became protectors of the popes who now renounced their allegiance to E. empire, and allied themselves with the Franks. This epoch-making event was a determining factor in the history of the entire Middle Ages. Since 568 the *Lombards* had held most of N. and central Italy (capital Pavia), and were striving to incorporate into their kingdom Rome and the *Patrimonium Petri,* which had been long ruled by the pope in semi-independence of the empire. Pepin drove back the Lombards, confirmed the pope's rule, enlarged his territory by the gift of the exarchate and Pentapolis, thus (755) laying the foundation of the Papal State; for this service Pepin received the title *Patricius* of Rome. This was the beginning of the Papal State and the first step in the revival of the Western Empire. Charles the Great or Charlemagne (768-814), king with his brother Carloman to 771, then alone, destroyed the Lombard empire, 773, confirmed and enlarged the Papal State, and himself took the title *King of Italy,* extending his authority over N. and middle Italy; S. portion still remained under the (Byzantine) Empire. From 772 to 804, in many wars, he subdued the heathen Saxons and forced them to accept Christianity. He drove back the Mohammedans into Spain, con-

quered the Avars and other Slavs along E. German border, and (Christmas 800, Irene on throne at Constantinople) was crowned emperor by the pope at Rome, thus reviving the Roman Empire in the West. This empire unified and contained most of France and large sections of Germany, Switzerland, Italy and the Netherlands. It was extensive but did not contain all the old Roman territory in the West and none of it in the East. Under Louis the Pious (814-40) the affairs of this Empire fell into disorder, and after his death his sons, after bloody civil war, by the treaty of Verdun (843) divided it into three parts; E. portion fell to Louis the German, W. to Charles the Bald, and a central strip (Friesland, Lothringia, Burgundy, Italy) with the imperial title, to Lothair.

By the close of the period the Saracens had subdued Sicily and were raiding S. Italy, still held largely by the Greeks.

The *Scandinavian countries* were just coming into view in piratical raids upon the coasts of Germany (Vikings).

I. Expansion of Christianity—Missions

(K. Secs. 75-80; N. i. 406-22; H. i. 556-89; A. ii. p50-124; M. ii. 49-98; S. iv. p27-42; 84-106.

This was a period of considerable missionary activity. Early in the period the remnants of Arianism were converted to orthodoxy or overthrown by the Mohammedans, so that western Christianity was almost completely unified, dissent from the Catholic Church practically disappearing in the West. Many new missions were undertaken; new methods were adopted; missions were originated and supported by the pope, by bishops

or by princes; missionaries began at the top of the social scale and worked downward; produced a strong and secure ecclesiastical organization, but the rapid conversions were superficial and often political. The Christianity propagated was of course not primitive, but papal Christianity, and the new missions were attached to the papal chair.

(1) *Anglo-Saxons* had remained heathen since their conquest of Britain (449 on). Pope Gregory sent Augustine to England 597; he Christianized Kent and founded Canterbury, of which he was made first archbishop. Soon Essex received Christianity (B. of London founded 604); 627, when king of Northumbria was converted, all the kingdoms were open to Christianity, except Mercia and Wessex; Mercia subdued Northumbria 633 temporarily overthrowing Christianity; when Oswy recovered the throne he introduced Scotch Christianity from Iona where he had taken refuge. Through half a century the work went on, Roman missionaries converting South and Scottish missionaries North England. The two types came in conflict, and at Synod of Whitby (664) Oswy king of Northumbria decided to accept the Roman type and by 680 all England was Catholic. The Scotch retired, and by 716 had themselves submitted to the Roman church. Most of the Irish had submitted as early as 697, and the Welsh did so later in this period (c. 777) thus completing the Roman conquest of the British isles. The only changes necessary to the Irish and Scotch were the adoption of the Roman hierarchy, Easter reckoning and another tonsure. They continued priestly marriage, the vernacular in worship and other national

customs, and were not completely Romanized until after the Norman conquest. A second archbishopric was created at York, and bishoprics as needed. The final organization of parishes and bishoprics was made by Theodore of Tarsus archbishop of Canterbury (668-80).

(2) *Irish mission* to the continent began in 590, when Columban (543-615), with twelve monks, settling in Burgundy, founded the monastery of Luxeuil and did extensive work in the surrounding region. The Frankish church was not flourishing. It was subject to the king who appointed or confirmed bishops and called synods; it was rich, full of superstition, wanting in sense of sin; Jesus was not a redeemer, but a heavenly king with the cross as his banner. Driven away (610), the Irish went to Bregenz, in Switzerland, and did successful work among the heathen. Leaving some of his followers (Gallus) behind to found St. Gall, Columban removed to N. Italy (612) and founded the famous monastery of Bobbio. The influence of this Irish mission extended over wide areas along the Rhine, and lasted until 8th century, when these monks joined the Benedictines. This missionary work was not subject to Rome, it was an earnest call to repentance and confession and greatly blessed the Christianity of the whole region influenced, but did not organize and the work was largely lost.

(3) *Conversion of Germany.* a. *During 7th century* much mission work was done by Scottish and Frankish missionaries along the western and southern borders of Germany among the Alemanni, Thuringians and Bavarians; not prospering. b. *Real progress* be-

gan with the coming of Anglo-Saxon missionaries, the greatest of whom were Wilfried, Willibrord and Boniface. Wilfried, having led to the triumph of the Roman mission at Whitby (664), was, on his way to Rome, wrecked on Frisian coast (677). Preached and baptized and returned to England for more missionaries. His pupil Willibrord (658-739), apostle of the Frisians, began work 690 under protection of Pepin and supported by Rome. In 696 he became first archbishop of Utrecht, and before his death had converted S. Frisians, despite the continual opposition of their prince. Before close of period the Frisians were Christianized and furnished with Christian institutions. *Boniface* (680-755), apostle of Germany, began work among Frisians 716 but was soon driven back to England. He soon returned to Germany and then addressed himself to the revival and organization of existing Christianity in subjection to Rome more than to the conversion of heathen. In 718 he visited the Pope and was sent to organize the church of Thuringia; opposed here he again worked in E. Friesland with Willibrord 719, and Hesse. Ordained by the pope missionary bishop after having sworn fealty to the pope in 723, he worked successfully in Hesse (723-732) evangelizing and organizing; cut sacred oak near Geismar 724; work extended into Thuringia. In 732 he was named as first archbishop in Germany and after 3d visit to Rome (738) he engaged in a not very successful effort to organize the church of Bavaria in subjection to Rome. The sons of Charles Martel were favorable to the ideas of Boniface, who now completed the organization of Thuringia and Hesse. The next ten years

he spent in reorganizing the Frankish church in conformity and subjection to Rome. In 742 Austrasia, and in 744 Neustria, through synods, adopted his ideas and then gradually worked them out. In 755 he was killed while on a mission to the Frisians, having resigned his ecclesiastical position to go again on a mission.

c. *The Saxons* were violent opponents of Christianity and maintained their independence and their paganism till Charlemagne, by several bloody wars (772-804), forced them to accept Christianity and the Frankish yoke. He organized the church with eight bishoprics, and soon the Saxons were real Christians. In addition under Charles the Christianizing of Friesland was finished; and the Slavic Wends in Bavaria and Carinthia and the Finnish Avars were converted.

d. *Scandinavia.* This mission was exceedingly difficult and discouraging for many years. It was begun among the Danes in 823 by Ebo, archbishop of Rheims, head of a diplomatic mission to the Danish king. In 826 the king was baptized, and a young monk, Ansgar (801-65), "apostle of Scandinavia," began his work. Driven out of Denmark (830), he labored in Sweden for eighteen months. In 834 the archbishopric of Hamburg was founded as a basis for the prosecution of this northern work. About 840 the mission was almost completely destroyed by heathen reaction and opposition. But about 850 both Sweden and Denmark were again opened to Christian work by favorable governments, and from that time on the mission flourished. The final work was done by missionaries from England.

II. Ecclesiastical Constitution—The Papacy, Hierarchy, Clergy, Monks

K. Secs. 82-87; H. i. 473-501; M. ii. 84-110; A. ii. p125-162, 252-92; S. iv. p211-73.

1. The Papacy. The influence of the pope was greatly strengthened and extended during this period. The Mohammedan conquests eliminated his great eastern rivals, patriarchs of Jerusalem, Antioch and Alexandria; political anarchy in Italy made him a temporal ruler there; missions extended his sway over the British Isles, the Frankish empire and parts of Scandinavia; renunciation of Byzantine authority and alliance with the Franks (755) greatly strengthened him in all W. Europe; Pepin and Charlemagne made him temporal ruler of Central Italy (755); the transfer of the royal crown from the Merovingians to Pepin in 751, and the crowning of Charles as emperor in 800 increased his prestige. In this advance the popes were compelled to oppose the princes in the state and the metropolitans in the church; latter struggle led to the production of the Donation of Constantine (Henderson, 319-29) and the pseudo-Isidorian decretals, c. 850, which gave the pope temporal rule over western princes and spiritual rule over the whole church, as against the metropolitans. These forged documents played a very important role throughout the Middle Ages (A. N. F. viii. 599-644).

2. The Hierarchy. Newly converted lands were organized into bishoprics and parishes and provided with clergy as rapidly as possible. In the Frankish empire the canonical election of the upper clergy was usually set aside by the princes who appointed or

nominated them, and largely controlled them. Because of their culture and wealth, they were often more important than the secular nobles, and hence engaged much in political affairs, constituting one of the estates of the realm, with both secular and spiritual jurisdiction. The lower clergy were largely appointed by the bishops, but many churches and chapels had private patrons who appointed the clergy; all churches had now lost the right to choose their own ministers.

3. Church (Canon) Law was introduced into the newly converted regions and enforced by state and church. The most important additions to these laws in this period were the pseudo-Isidorean decretals, published c. 850.

4. Church and Monastic Property could not, according to the thought of the time, be alienated when once in ecclesiastical possession. Princes and rich people were generous with their gifts, and all property of clergymen and monks went to the church at their death. As a consequence, the church was growing immensely wealthy. It also collected tithes, sometimes with the help of the civil power.

5. Monasticism was rapidly extended into England, Germany, and elsewhere. Monasteries for men and for women were often schools and centers of culture and material development, sources of missionaries, etc. Many of them were famous throughout the Christian world for their learning and missionary zeal. They were under the jurisdiction of their bishops, and the monks received priestly consecration only when they went as missionaries or were otherwise required to perform clerical functions. Many of the great

monasteries were mighty forces for righteousness and religion, but their power and wealth caused serious decline in strictness. Their decay occasioned a reform in Germany by Benedict of Aniane beginning about 817, who sought under Louis the Pious to bring them back to the ascetic ideal.

III. Theology

K. Secs. 90-92; S. iv. p511-572.

The developments in theology were unimportant and gathered around four controversies: 1. *Adoptionist Controversy* (782-99) rose in Spain in an attempt to meet the monotheistic criticisms of the Saracens. It spread to Germany, where it was vigorously opposed by the theologians of Charlemagne. The Adoptionists held that only Christ's *divine* nature was properly Son of God; His human nature became Son by adoption.

2. *Eucharistic controversy* in Germany, 831 on. Paschasius Radbert, in 831, set forth clearly for the first time *transubstantiation* (the substance of the bread and wine are changed into the body and blood of Christ) though the term *transubstantiation* was not yet used. He was opposed by Ratramnus and most writers of the time (844 on), and was condemned by several synods. This controversy will be renewed in 11th century and decided in 13th in his favor.

3. *Predestination Controversy* (847-68) was started by Gottschalk, a German monk, who read Augustine and taught a double predestination—to life, and to damnation. He was condemned by several

German synods, which asserted a moderate Augustinianism as orthodox doctrine.

4. *Filioque Controversy.* The term *filioque* (and from the Son) as descriptive of the procession of the Holy Spirit was inserted by the Spanish synod of Toledo into Constantinopolitan creed (589); when attacked by the East it was approved by synod of Aachen (809) under Charlemagne's direction; its truth but not its insertion in the creed at first approved by pope; later its insertion also approved by him.

IV. Worship

K. Sec. 88; M. ii. 112-14; S. iv. p397-454.

Naturally, worship as it was practiced in Rome, was carried into lands newly converted by Roman missionaries; it was also successfully introduced in most countries already Christianized. Only Milan and Spain were able to hold out against the Romanizing tendency. The *Latin language* and Roman liturgy were introduced; *preaching* decayed utterly (Charlemagne attempted to revive it); Roman music received some German additions; the *organ* was imported from Greece, 757. Every new church and monastery was provided with *relics* of which Rome was chief source; *saint worship* was common, but *image worship* not so gross elsewhere as in Italy and East; *pilgrimages* to graves of Peter, Martin of Tours, James of Compostella, were frequent and some were made to holy land. The beginning of the *church year* was changed to Christmas, while the Roman saints' days and church festivals were adopted in newly converted lands, and other local ones were created. Heathen festal days,

temples, saints and customs were adopted as far as possible so as to conciliate the new converts. The name of the *Passover* was changed among Teutons to Easter, and brought into connection with the spring festival of the goddess Eostra. Churches were built on the model of the Roman basilica, and were ornamented with paintings, wood carvings, altar pieces, etc. As long as only a few churches had the right of baptism, these had baptistries, clock and bell towers, apart from the churches; but when that right was conferred on all churches the tower began to be built on the church, fonts to take the place of baptistries, and sprinkling the place of immersion.

V. Christian Life

K. Sec. 89; A. ii. 153-66; M. ii. 114-19; S. iv. p371-85.

In general, this was a period of ignorance, superstition and deep moral degradation, with improvement under Charlemagne. The church, though it was the chief moral and intellectual force of the time, could not escape the general decline. Many of *the higher clergy,* appointed for social or political reasons, or as a result of simony, delighted in hunting, war and debauchery, giving little or no attention to their proper duties. *The lower clergy,* as a rule from the lower classes, were ignorant, superstitious, and often immoral. Charlemagne sought to elevate the standard of efficiency by establishing schools, introducing canonical life (communal life around the bishop) and rigid discipline, but with little success. *The monks* were the saving salt, founding schools, furnishing missionaries and reformers, improving agriculture, diffusing learn-

ing. The church was compelled to tolerate slavery (had slaves itself), and such legal customs as the oath, the ordeal (duel, fire, water, cross, eucharist and other tests) by which it was thought God decided questions. Before end of period private *confession* was required at least once a year, and excommunicated persons suffered certain civil disabilities. For venial sins *penance* was required, and the penalties for various sins were so fixed that they were written out in *penitential books* (Theodore, Bede, others). The payment of money in place of other forms of punishment (an old German legal custom) gave rise to the practice and doctrine of *indulgences,* which consist at this time in the payment of money for the remission of part or all the punishment imposed by the church. Later the punishment of purgatory imposed by God was thought to be shortened or abolished by the church on payment of money for these indulgences.

VI. Literature and Theological Science

K. Sec. 90; A. ii. p167-88.

The beginnings of theological literature in the vernacular, seen among the Goths in the last period, died away in this and only Latin was used. Submission to the Roman See brought the Teutons in contact with the earlier Christian and *classic culture.* Some knowledge of *Greek* lingered here and there. *Literature,* produced wholly by monks, was mostly historical and practical, and showed little originality, being largely compilations from the fathers. Literary activity passed almost entirely from Latins to Teutons, Gregory the Great being the last Roman writer of note. The most

notable writers were *Isidore,* a Visigoth of Seville, d. 636 ("Sentences" and "Ecclesiastical Offices"); Venerable *Bede,* an Anglo-Saxon monk of Jarrow, d. 735 (Eccl. Hist. of Eng., others); *Alcuin,* an Anglo-Saxon, d. 804, assistant of Charlemagne (compilations, letters); *Paulus Diaconus,* a Lombard at court of Charlemagne, d. 795 (His. of Lombards); *Rabanus Maurus* (d. 856), of Roman blood, but long Germanized (commentaries, homilies, etc.); *Paschasius Radbert* d. 865; John Scotus Erigena, Irish mystical philosopher, d. c. 877.

SECOND PERIOD, 850 TO 1050

A. EASTERN CHRISTIANITY

This period, so dark and discouraging in the West, was marked by revival and rapid enlargement in the East. The empire recovered much of its lost territory from the Saracens, the Slavs south of the Danube were subdued, culture was preserved and fostered, literature and trade flourished, extensive and successful mission work was prosecuted among the peoples (chiefly Slavs) N. of the Danube and around the Black Sea. The Iconoclastic controversy provoked a religious revival which manifested itself in many ways and lasted for 2½ centuries.

I. External History

1. *Political history—Macedonian dynasty* (867-1057) restores much of ancient glory.

After 850 more than a century passed without serious wars, but Sicily was finally lost to Saracens 878; the Slavs on the lower Danube were settling down and accepting Christianity; the Saracen empire, torn by religious and political strife, was declining in power. The *Turks* introduced as bodyguard by the Caliph of Bagdad (c. 840), gradually usurped power and in 951 seized political sovereignty, leaving the Caliph with only spiritual power; this extended only over Persia and lower Euphrates Valley. In the West were formed

independent emirates; in N. Syria (Aleppo) and Mesopotamia (Mosul), and Fatimite Caliphate in S. Syria and Egypt (Cairo); also others; Mohammedan peoples never again politically united. The empire now (960 onward) took the aggressive; recaptured Crete (961), Cilicia, N. Syria (Aleppo, Antioch, etc.), and Cyprus (962-8), Edessa (975); much of Armenia (a Christian government which had been independent for some time) retaken 1021f. These conquests were held to end of period.

Like success attended the imperial arms in Balkan Peninsula. During the empire's weakness the Bulgars had conquered the other Slavs, and established a strong, well-ordered kingdom, including Bulgaria, Servia, and interior of Macedonia. Likewise the Slavic Russian tribes had been organized (862) by the Swede Rurik, ancestor of all the Tzars, capital at Kiev; they raided coasts of Black Sea, 907 and 941, and 970 invaded Bulgaria with 60,000 men; they were completely conquered and driven home by empire. About 984 Basil II began attack on the Bulgarians which resulted in their complete overthrow and incorporation in the empire, c. 1018; Danube as far up as Belgrade now remained N. boundary of empire for two centuries.

2. *Missions.* K. i. 73; A. ii. 235-521; S. iv. 32-7.

The Christianizing of the remaining Slavs and the Bulgars was the work of this period. As we have seen various heathen tribes crowded into the Balkan Peninsula, overthrowing the imperial power, occupying the country, and destroying the Christian population. When this territory was reconquered by Basil I (867-86), they were rapidly Christianized, though details

of the work are unknown. Cyril (d. 869) and Methodius (d. 885), "apostles of the Slavs," b. at Thessalonica, Greeks but acquainted with Slavic language, educated at Constantinople, monks, the leading missionaries in conversion and organization of various Slavic peoples. About 850 the *Chazars,* N. of Black Sea, evangelized by them, but overthrown by Russians 1016. In 864 they began work in *Moravia,* where Roman Cath. missionaries had already worked; for political reasons they allied themselves with Rome in further work in Moravia and Pannonia. The *Servians* were Christianized from Constantinople in 10th century, in 1043 the country threw off Byzantine yoke and the church became independent of Constantinople; it so remains.

The *Bulgarians* became acquainted with Christianity from Greek prisoners; king Bogoris, baptized in 861, compelled his subjects to follow; for political reasons joined Roman Ch. 867, but returned to Gk. Ch. 869. Cyril and Methodius invented Slavic alphabet, translated parts of Bible, beginning Slavic Christian literature which flourished in Bulgaria; conquered by emperor Basil II, 1018; regained freedom 1186, but overthrown by Tartars 1285; became Turkish province 1391.

The *Russians* received Christianity and culture from the Greeks as indicated by their names and alphabet; mission work began c. 866 with Kiev as center; Princess Olga baptized 955 at Constantinople; her grandson Vladimir, baptized 988 at Cherson; suppressed heathenism and made Gk. Christianity the official religion; under this and the next ruler many churches were

built, monasteries and schools founded, worship improved; Metropolitan of Kiev was primate of Russian church under patriarch of Constantinople; rapid conversion of people, less persecution than in any other land; church rapidly endowed, enjoying state support, great freedom and judicial authority over the clergy who were exempted from all civil duties.

II. Internal History

1. *Schism between Eastern and Western Churches.* K. Sec. 67; H. i. 538-45; S. iv. 304-25; A. ii. 207f.

The increasing estrangement of the preceding period culminated in complete and final separation in this. The principal causes were (1) the racial differences between Greek and Roman; (2) political division, due to removal of capital to Constantinople, dissolution of the W. empire and its revival as a rival empire in West under Charlemagne (800); (3) rivalry between patriarchs of Constantinople and popes of Rome and especially the struggle over Photius; in 857 Ignatius, patriarch of Constantinople, was deposed by the government and Photius, a learned layman of noble birth, at that time Sec. of State, was appointed; in 863 pope excommunicated Photius and in 867 a synod at Constantinople deposed the pope; this breach was never finally healed; (4) E. Church declares Holy Spirit proceeds from the Father (only) *through* the Son; W. Church affirms that he proceeds from the Father *and* the Son; *filioque* introduced into Nicene Creed at synod of Toledo 589 and gradually accepted throughout West was very offensive to East; (5) East uses leavened, West unleavened bread in eucharist; (6)

other differences—E. uses trine immersion only, W. any mode; E. has married clergy (except bishops), W. unmarried; E. uses only flat surfaces in image worship, W. employs statuary.

July 16, 1054 papal legates laid decree excommunicating Greek Church on altar of St. Sophia; the Greeks then excommunicated the Roman Ch. and the schism was complete. Several ineffectual attempts at reunion, for political reasons, notably at Councils of Lyons (1274) and Florence (1439), were followed by complete cessation of such efforts after fall of Constantinople (1453). The two churches have remained hostile to the present.

2. *Heretical bodies.* N. i. 543-5; K. i. Sec. 71-4; S. iv. 131-3.

Under the Mohammedan Arabs the Nestorians of Mesopotamia and Persia, the Jacobites of Syria and Egypt fared somewhat better than orthodox Christians; treatment varied with the disposition of the rulers, but they were always oppressed; Christians paid all the taxes, and were occasionally savagely persecuted; churches despoiled of their treasures, buildings sometimes confiscated or destroyed.

The Paulicians flourished in Thrace in this period, at one time holding Philippopolis and many villages and castles in Macedonia; persuaded by Emperor Alexius Comnenus (1081-1118) to unite with orthodox church in large numbers they lost their power and eventually disappeared.

The Bogomiles (friends of God) seem to have been derived from Paulicians. They appear c. middle of 10th century, were dualistic, hostile to the church and

its practices, rejected baptism and the supper, were strict, even ascetic in morals, organized independent churches or worked in the Cath. Ch. They were widespread in Bulgaria, Constantinople and Asia Minor, continuing to 14th century.

3. There was considerable *learning* with Constantinople as center; devoted chiefly to conservation rather than production. S. iv. 135-7; 142-52.

B. WESTERN CHRISTIANITY

I. External History

1. Political History. It was a period of terrible disorders—robbery, bloodshed, almost anarchy. Europe was beset on the southeast by the Mohammedans, who laid waste the Mediterranean coasts; on the east by hordes of Slavs (Hungarians, Wends, Moravians, Bohemians), who repeatedly wasted Germany; penetrated even to heart of France; on west and north by heathen Northmen (Danes, Swedes and Norwegians), who wasted the coasts, penetrated Germany and France by the rivers, appropriated a large section of W. France (Normandy), passed into the Mediterranean and formed a kingdom in S. Italy, invaded Greece; harried the British Isles for two centuries and finally completely overthrew the existing government of England; penetrated far into Russia and southward to Black Sea.

(1) *Germany.* The treaty of Verdun (843) apportioned the realm of Louis the Pious among his three sons, the central strip having the imperial dignity; in 870 this strip was divided between Germany and France, and the imperial dignity went to Germany.

Much of this strip has remained debatable ground to the present. In 875 Charles the Bald of France obtained the title of emperor, but in 881 Charles the Fat, of Germany, recovered it for Germany; hence-

forth the imperial dignity belonged to the German king, but imperial authority was actually exercised only when he was able to assert his authority as king of Italy and secure the papal crowning and anointing at Rome as emperor. Hence frequently there was no emperor. While the king of Germany struggled to enforce his authority in Italy, the imperial coronation was nearly always obtained from the pope by force, and frequently caused bloodshed. From 899 to 962 Germans exercised no authority in Italy, and Italian nobles fought for the imperial crown. Germany was wasted by Slavs on the east, and Northmen on the west, until under Louis the Child the German kingdom seemed on the point of dissolution into great independent duchies (Saxony, Franconia, Bavaria, Swabia, Lothringia). Henry I (The Fowler) stopped the advance of the Slavs and Northmen, began to reduce the great nobles to submission, and to bring order and safety in the land. Otto I completely defeated and subjugated the Slavs in Germany, reduced all the great nobles to submission, restored German authority in Italy, and in 962 revived the empire ("Holy Roman Empire of the German Nation") by having himself crowned emperor at Rome. He elevated German bishops and archbishops into secular princes to offset the power of the great nobles. They held high place in government, but were appointed by and were subject to the king. After the death of Otto I the empire decayed until Henry III brought it again to a high point of glory and power.

(2) *France.* The Carlovingians reigned from 843 to 987. After the death of Charles the Fat (887),

there was political anarchy for a century. Sometimes six or seven men were contending for the crown.

France did not suffer seriously from Slavs, but internal disorders were greater than in Germany; Northmen settled on the Seine and ravaged the country till they were recognized as the lawful vassals of the king in 911 (Normandy). Here they soon adopted the French language and the Christian religion. In 987 Hugo Capet became the founder of a new dynasty, which lasted till 1328, but the royal authority was slight and the great nobles were long practically independent, often more powerful than the king, and the central government was only a name.

(3) *England.* The attacks of the Danes on England had begun before the middle of the ninth century. They were still ruthless heathen. Alfred the Great succeeded in partially stemming the tide, but was compelled to leave a large part of N. England to them. They settled the land and were gradually Christianized, but toward end of 10th century invasions began again. In 1002 the Danes were massacred (Danish Vespers) in large numbers; this caused the complete reduction of England by the Danish king Canute and his son (1016-1042), who united England to the crown of Denmark. He was succeeded by Edward the Confessor, the last of the Anglo-Saxon kings.

(4) *Spain.* The splendid Caliphate of Cordova lasted from 755 to 1031, when it broke up into many smaller Mohammedan states. The Christians in the northwest continued to gain ground; kingdom of Asturias became kingdom of Leon; kingdom of Navarre organized before 900, Castile in 1033, Aragon

1035. The struggle between the two faiths continued through the period, with the Christians gradually regaining their lost territory.

2. The Papacy. (K. Sec. 96:1-5; N. i. 494-502; A. ii. 285-9; S. iv. 59-66). The earlier Carlovingians exerted a very decided influence upon the election and policy of the popes; but as the line decayed the popes struggled for independence and increased influence in church and state. This culminated in *Nicholas I* (858-67), one of the most powerful of the popes; he and his next two successors sought to extend their authority over all opponents in church and state and to destroy the power and rights of metropolitans and kings. The papacy then fell into utter decay for almost a century. It was the football of Italian parties, and was generally filled by unworthy men. From 904-63 the *Pornocracy* (pope controlled by three unworthy women—Theodora and her daughters, Marozia and Theodora), brought frightful moral conditions. In *Germany* the Saxon kings were reforming the church by appointing able bishops, investing them with authority over temporal matters and requiring service from them as from other nobles. The revival of the empire carried this reforming spirit to Rome and powerfully influenced the papacy through the emperors. When Otto the Great reached Rome he deposed a corrupt pope (963), had a better one elected, and forced the Romans to swear never to elect a pope without the emperor's consent and approval. This attempt at control occasioned frequent schisms, but under the Ottos there was real improvement. Otto III adopted the plan of appointing *German popes*. After his death the great office fell back into

the hands of the Italian nobles and became unspeakably corrupt. Henry III in 1046 held a synod at Sutri, which deposed two rival popes and elected a new one. This was the beginning of the great reform which ushered in the period of papal power and ascendency.

3. Missions. (S. iv. 28-31; A. ii. 179; K. Sec. 93:1-9.) The Northmen who migrated into Christian territory were all converted during this period. The work of Christianizing Denmark, Norway and Sweden was carried to completion amid many relapses and much persecution. In each case it was finally accomplished by the conversion of the royal family, who then used its influence in favor of Christianity. The work of preaching was done chiefly by Anglo-Saxons and Danes converted in England. In *Denmark* Christianity was finally firmly established by Canute (1016-35). About the same time it was finally victorious in Sweden and Norway. During the century, from about 950 on, the Wends, Poles, Prussians and Hungarians were converted by German missionaries and organized, for the most part, under German bishops and archbishops, in the Roman Catholic faith.

II. Internal History

A. ii. 192-205; S. iv. 73-91.

Of the internal development of the church during these two centuries there is little to relate. It was a period of stagnation and decay; few men of ability and little literature. In England Alfred the Great strove to enlighten and elevate his people, but with little success.

An important reform of the monasteries was begun

by the organization of the *Congregation of Clugny,* 910 (Henderson, 329-33). It was made directly subject to the pope, under strict rule, possessed of beautiful service, and devoted to the hierarchal reform of the church. Many subordinate monasteries were associated with the mother institution, and together they formed a branch of the Benedictines, known as the Congregation of Clugny. This movement had great influence on the general reform of the church. *New orders* and congregations were also formed. *Schools* continued in connection with the more important monasteries, but were much decayed. For keeping the peace the church established at various places the "Truce of God," by which no one was allowed to fight from Wednesday evening to Monday morning, nor on feast days. The *Interdict* was also developed, by which a whole community was denied all the blessings of religion for a period, in punishment for some sin of the prince or other authority.

Theology (S. iv. 138-141; 153-182) suffered complete decay, there being no development or writer of importance in the entire world during the two centuries of the period. Preaching and religious instruction suffered the same fate. Morals and Christian life were at their ebb tide. This period is the "Dark Age" in the West.

THIRD PERIOD—c. 1050 TO c. 1305

A. EASTERN CHRISTIANITY

The power of the later empire culminated with Basil II (976-1025). The Macedonian dynasty came to an end in 1057; "the third anarchy," a period of terrible disorders and civil strife lasting twenty-five years, began. At this time of weakness a new danger rose in the East. The Seljouk Turks had by 1050 overrun Persia and reached Bagdad; by 1064 much of Armenia had been conquered; 1071 the emperor was defeated and captured at Manzikert and most of the imperial territory in Asia rapidly passed into hands of the Turk, who fixed headquarters at Nicæa in 1081; more cruel and destructive than any previous invaders; vast stretches of country utterly desolated; Saracen as well as Christian governments were overthrown.

The Normans began the conquest of S. Italy c. 1035; in 1059 Robert Guiscard was recognized by pope as Duke of Apulia; in some 35 years they had conquered and appropriated all the possessions of the E. Empire in that region, taking Bari the last Greek stronghold in 1071; also expelled the Saracens, formed the splendid duchy of Apulia, recovered Sicily from the Saracens by 1090; in 1081 invaded the Balkan Peninsula, but were defeated and expelled in 1085.

Just when it seemed as if the empire must finally perish the Crusaders from W. Europe rolled back the

flood of Turks and postponed its extinction for 350 years.

In 1075 Jerusalem fell into the hands of the Turks, who treated pilgrims from the West so barbarously that twenty years later (1095) a crusade for their expulsion was started by the pope at Clermont. A land route to the East had recently been opened by the conversion of the Hungarians (1000-1050), and the Saracen naval power had been destroyed by the newly risen Christian maritime powers—Genoa, Pisa, Venice and the Normans. The Crusaders reached Constantinople 1096; swore allegiance to the emperor Alexius who promised to assist them with men, money and supplies. Instead, he followed them across Asia Minor appropriating the booty and capturing the weakened Turkish garrisons of W. Asia Minor (Smyrna, Ephesus, Sardis, etc.); most of Asia Minor was recovered by the empire, but in Syria the Crusaders set up independent governments (principalities of Armenia and Antioch, counties of Tripoli and Edessa, and the kingdom of Jerusalem). For nearly 200 years they held the Turks back, but they diverted the trade from Constantinople to the ports of Syria and Egypt, thus beginning the impoverishment of the empire which ultimately caused its downfall.

In 1187 the Bulgarians began a revolt against the empire which resulted in their independence and the establishment of a great Bulgarian kingdom; about the same time Cyprus revolted and set up an independent government.

In 1203 Crusaders of 4th crusade were induced to capture Constantinople and restore to the throne Isaac

Angelus who had been blinded and deposed by his brother. Isaac in his efforts to raise the enormous subsidies he had promised the Crusaders provoked a revolt, lost his life and the Crusaders recaptured and sacked the city (1204), obtaining enormous booty and practically ruining the city. A Latin empire was now established at Constantinople (1204-61) with various subordinate provincial governments on the European side. The Latins were not able to secure the Asiatic territory. Several Greeks set up governments there, the most important at Trebizond, Nicæa, and one in Epirus. Gradually the government at Nicæa recovered the lost territory and in 1261 recaptured Constantinople; but it never recovered all of Greece, Epirus or Bulgaria, nor was it able to rebuild a war fleet or recover the Oriental trade for Constantinople. The Turks again began an advance and by end of period held all interior Asia Minor, leaving only the coasts in the hands of the empire. The Latin occupation had finally broken the power of the Eastern empire.

2. *Christianity.* Of Christianity there is not much to relate. All parties of Christians suffered frightfully from the brutalities of the Turks; whole districts were almost depopulated by the constant cruelties of war. All the heretical churches continued to be under Mohammedan power. The Orthodox Church in the empire was practically a department of state, patriarchs utterly subservient to civil power, often corrupt and simoniacal; schools and culture were maintained with difficulty and all missionary endeavor and moral energy were at an end; preaching, religious instruction, and theological learning almost cease.

The Crusaders set up the Roman Catholic Church wherever they established their authority, sometimes persecuting the Greek Catholics; very few of the people joined the Roman Catholics; the Greek Catholic hierarchy was maintained and when the Crusaders disappeared the Roman Church disappeared with them; while they held Constantinople (1204-61) the patriarch had his seat at Nicæa; the church was despoiled of its wealth by the Crusaders but it returned when they were expelled.

Chief gain of this period was in Russia, all W. Russia being converted. Early in 13th century Mohammedan Mongols under Genghis Kahn subdued Russia, holding it for nearly three centuries; terrible blow to Russian people, turning back progress for centuries; Christian worship and work allowed, and after the first shock there was a revival of the Church; but it was cut off from Constantinople and the patriarch removed from Kiev to Moscow, 1305; great development of monasticism.

B. WESTERN CHRISTIANITY

This is the period of papal glory and ascendency, great religious and intellectual revival and activity. This revival began with the period, grew to c. 1215 and then maintained its high level for nearly a century.

1. External History

1. Political History. In general the feudal nobility were repressed, royal authority exalted and strengthened, the nations consolidated; but the empire began again to fall to pieces toward the close.

(1) *Italy* was not a political unity at this period. In the north the empire exercised sovereignty, but gradually lost control and left the cities Venice, Florence, Genoa, Milan, etc. to grow into independent states of various forms and sizes; in the center the papal state cut the peninsula in two; in the south the Normans began to settle about 1027, rapidly mastered S. Italy and Sicily, driving out Greeks and Saracens; were sometimes the opponents and sometimes allies of the pope; in 1127 Robert II united S. Italy and Sicily and in 1130 assumed title "king of Sicily." In 1194 the kingdom passed by inheritance to the Hohenstaufen family; at the instance of the pope Charles of Anjou subdued the kingdom (1266-8); in 1282 the Sicilians murdered the French (Sicilian vespers) and chose Peter of Aragon as king; Naples remained with the

French till 1442 when it also was conquered by king of Aragon.

It was the political policy of the popes to protect their own dominions by fostering disunion in Italy, striving to prevent any one power from becoming dominant, for fear of injury to the states of the church.

(2) *The Empire.* (Bryce, chs. x-xii.) The outstanding facts of the period were the struggle of the emperors to suppress the feudal nobles in Germany, to assert their authority over Italy, and to control the church, i. e., the papal elections, the episcopal appointments and the church's property. Henry IV. (1056-1106) reached his majority and took up reins of government in 1065; put down Saxon uprising in 1075, had Pope Gregory VII deposed by German Synod (1076) because of his investiture decree (see below), was put under ban, did penance before pope at Canossa, 1077, and was released. Henceforth two great parties in the empire, Guelph and Ghibelline, supported pope and emperor respectively. Rudolph of Swabia chosen king by German princes; civil war till 1080 when he was killed. Henry captured Rome (1084), set up an anti-pope, who crowned him emperor and expelled Gregory VII, who died at Salerno (1085). Henry was still opposed by many nobles, and was finally overthrown by his own son, Henry V (1106-1125). Strife with nobles continued; likewise that with the pope till ended (1122) by Concordat of Worms; peace did not last long. Frederick I (Barbarossa), a very able prince, continued the struggle for imperial authority over the German princes, Italy and the papacy. The cities of Lombardy had grown into independent repub-

lics in recent years; they and the Normans who had expelled Greeks and Saracens and established a powerful principality in S. Italy, were the chief support of the papacy. To reduce them and the pope, Barbarossa made six expeditions to Italy. On the first (1154) the republic which Arnold of Brescia, an opponent of the worldly authority and riches of the church, had set up, was overthrown and Arnold was burnt, while the pope, restored to his authority, crowned Frederick emperor. On the second the rebellious city of Milan was destroyed (1162) and an anti-pope was set up. Milan was soon rebuilt, and in 1176 the Lombard cities completely defeated Frederick at Legnano and compelled him to make peace with them and the pope practically on their own terms. Drowned near Tarsus on crusade (1190), he was succeeded by Henry VI, who reigned ably till 1197. Civil war followed his death to 1208 (Philip to 1208, Otto IV to 1215). Struggle between papacy and empire reached climax under Frederick II (1215-50), highly gifted, decided opponent of the worldly power of the papacy. Crowned emperor 1220 on promise to lead a crusade; put under ban 1227 for failure to do so; went in 1228, was successful crowning himself emperor in Jerusalem; was released from the ban 1230; peace to 1239 when he was again put under the ban; in 1245 deposed; ban renewed and the princes ordered to execute the deposition. Several opposing kings were set up. After the death of Frederick, his house quickly died out; an interregnum in Germany 1256-73; the kingdom of Naples or the Two Sicilies passed to the French prince Charles of Anjou 1268. The long struggle exhausted both the papacy and the

empire; emperor was never again able to exercise authority over Italy or the pope, and contented himself most of the time in trying to hold Germany together. The popes at the close of the period became the vassals of France.

(3) *In Spain* the conditions of the preceding period continued through this, with the Christians growing gradually stronger. The kingdom of Portugal was founded c. 1140 out of territory long in possession of the Christians.

(4) The history of *France* was largely a struggle of the king to put down the feudal nobility and expel the English from their possessions in France. At the beginning of the period the king had little more authority than many of his nobles. When the duke of Normandy became king of England in 1066 he retained his possessions in France. Subsequently these were enlarged by marriage and conquest, and constituted a source of infinite trouble for the French. Philip II. (Augustus), 1180-1223, won back much of this territory from the English and greatly strengthened the royal authority. The same work was carried forward by St. Louis (1226-70) and Philip the Fair (1285-1314), but at the close of the period the English kings still held large portions of France and would soon lay claim to the French crown and thus bring on the Hundred Years War.

(5) *England.* At beginning of period England was a united kingdom, with Scotland, Wales and Ireland independent. Feudalism had not risen there. Dane and Saxon had been amalgamated; Anglo-Saxon language, customs and laws prevailed. William, duke

of Normandy (the Conqueror), overthrew the Saxon government and became king, 1066. He was French in language, ideas, customs, etc.; an able ruler; reorganized the government and greatly improved conditions both in church and state, introducing many Normans into all departments. Henry II (1154-89), first of the Plantagenets, obtained by inheritance and marriage nearly half of France, but much of this was lost by his sons, Richard (1189-99) and John (1199-1216). Henry greatly improved the administration of justice and the government of the realm. John was forced to grant the Great Charter (Magna Charta) in 1215 (Henderson, pp. 135-48). Under Henry III (1216-72) parliament began to be formed, the Commons being called first in 1265. This innovation was formally adopted in 1295. Under Edward I (1272-1307) Wales was incorporated into England, and an effort was made to conquer the Scotch, who defeated the English at Bannockburn in 1314.

Henry II in 1155 began the occupation of Ireland, basing his claim upon a bull of Hadrian IV which granted him the island on payment of a small sum for each dwelling; English authority recognized on east coast only.

2. The Papacy. (N. i. 502-23; A. ii. 213-27; K. Sec. 96:6-23; H. i. 753-77; S. v. Part I, 1-46.) In the preceding period the church had been deeply debased in morals, utterly subservient to secular power, often only a tool of princes. The spirit of the Clugniac reform seized the papacy with the German popes at the beginning of this period. It was directed against corruption of all kinds, especially *simony*

and *concubinage* among the clergy. The popes from 1048 on sought to repress these two evils. As means to these ends, the effort was made to bring the whole church under the papacy and free it from the state; this effort gradually grew into an attempt to subject the state to the control of the church, which was regarded as the spiritual, and, therefore, the higher power. The church was to be a world-wide and supreme power. In order to free the popes from the control of the Roman nobles, and of the emperor, the decisive voice in the election of pope was given to a college of cardinals in 1059 (Henderson, 361ff). Hildebrand, the moving spirit in these reforms from 1050 on, became Pope Gregory VII (1073-85), and at once pushed them with great vigor and ability.

Political relations between Italy and the Empire caused the chief conflict to be with the latter, but there were conflicts with all the Western powers. In 1074 Gregory renewed the prohibition against concubinage, sent the canons to all bishops and despatched legates to see that they were enforced. In cases of resistance he called upon secular princes to execute the law, and it was done with great rigor in some cases; almost complete triumph of official celibacy. He next attacked simony (1075), striking at its root by forbidding laymen to give, or bishops and abbots to receive from laymen, a bishopric or abbacy by investiture with ring and crozier as a mark of their allegiance to secular authority. This led to the celebrated conflict with emperor Henry IV mentioned above; the pope's demand would have made the German bishops independent princes and withdrawn vast church property

from civil control; Henry refused to obey, invested an archbishop of Milan, and when the pope threatened excommunication, declared him deposed; 1076 pope excommunicated Henry, and the German princes prepared to depose him; Jan. 25-7, 1077, Henry did penance at Canossa; released from ban, but civil war nevertheless; 1080 pope again excommunicated Henry who now chose an anti-pope (schism lasted till 1139), captured Rome 1084; Gregory d. at Salerno 1085.

In England William the Conqueror, who, with Lanfranc, was reorganizing the English church on a French model, 1070 on, resisted successfully Gregory's claims. He appointed and invested the bishops, giving the pope only the right of confirming his action; gave Canterbury the primacy over York; allowed no pope to be recognized by his clergy, nor any papal legate or communication to enter England, without his permission; refused to swear fidelity to Gregory and his successors, and forbade marriage to the canonical clergy only, and to those who were in the future to be ordained.

After Gregory's death the investiture strife continued in Germany, France and England (Anselm). In 1111 pope and emperor agreed that the church should give up all its feudal rights and possessions to the emperor who would in turn give up the right of investiture; but the German clergy and princes would not accept this arrangement because it would have greatly reduced the importance of the German bishops and enormously strengthened the crown. Peace finally made with the empire by Concordat of Worms, 1122. (Henderson 408f) by which *in Germany* bishops must

be elected in presence of emperor or his representative and be invested (*before* consecration) with his worldly goods and rights by means of the scepter; in *Burgundy and Italy* investiture was to take place *after* consecration; the state thus lost its spiritual functions exercised since Charlemagne. During the reign of Barbarossa the strife broke out afresh. Imperial law was set over against canon law (Roncaglia, 1158), and a new schism lasted from 1159 to 1177.

At this time there was serious difficulty between church and state in *England*. Henry II of England sought to make the clergy amenable to the royal court and otherwise bring them under the control of the state. He was opposed by Thomas à Becket, who, however, agreed to the Constitutions of Clarendon, 1164 (Henderson, pp. 11-16), which gave the king authority over the clergy. Becket repented, fled to France, was later reconciled to the king, returned to England, caused fresh trouble, and was murdered by some irresponsible knights at Canterbury, 1170. Henry did penance for this, gave up most of his advantages, and Becket was canonized while his sarcophagus became a famous shrine.

In 1179 it was decreed at the third Lateran council that two-thirds of the votes of the cardinals were necessary to election. This to avoid further schism (Henderson, p. 336f).

Innocent III stands at the zenith of papal power. He mediated between the rival kings Otto and Philip of Germany; educated and consecrated the Emperor Frederick II; put France under interdict (1200) and forced king Philip to take back his wronged wife; he

crowned Peter of Aragon at Rome (1204) as a fief of the Holy See; Armenia sought his protection; the Hungarian king obtained his crown from the pope; he forced an objectionable man, Stephen Langton, into the See of Canterbury, and when John resisted, put England under the interdict, 1208; put John under ban, deposed him, 1212, and ordered the King of France to execute his decree. John surrendered, made over England to the Holy See, and received it again as a fief 1213. The brilliant fourth Lateran Council, 1215, was "the apex of papal glory." A bitter fight between pope and emperor continued through the reign of Frederick II, and even St. Louis of France issued a Pragmatic Sanction 1269 (of doubtful authenticity) protecting the French church from the tyranny and exactions of the papacy. Boniface VIII undertook to play the role of Innocent III. The kings of France and England were taxing the clergy to carry on their wars. This Boniface forbade on pain of excommunication in the Bull *Clericis laicos* 1296 (Henderson, 432-4). Philip replied by forbidding the export of money from France to Rome, thus cutting off papal revenues. The pope explained away his meaning and canonized Philip's grandfather, Louis IX. In England he met with no better success. In 1300 he celebrated a great jubilee (the first), and in 1302 published the Bull *Unam Sanctam* (Henderson, 435-7), making obedience to the pope necessary to salvation, the highest claim ever made by the pope. He died in mortal conflict with the French king in 1303.

3. The Hierarchy and Constitution of Church. (A. ii. 228-232; K. Sec. 97; S. V. Part I, 122-9.)

During this period the great ecclesiastical power was more and more centralized in the pope; the clergy largely freed from civil control. Canon law was thoroughly systematized by Gratian (c. 1150); Crusades made the pope the central figure of Christendom; he is coming to be considered the vicar of God, or of Christ, the head and ultimate source of authority in church and state; in church this authority is exercised directly; in state indirectly through secular rulers; both swords belong to the church; the spiritual is wielded *by* the church, the secular by kings *for* the church and at its command; the pope is more and more the source of ecclesiastical law, so that councils must be called and held under papal authority, their decrees published in his name; he can dispense with these laws, and as a court of last resort, cases from the whole of Christendom can be appealed to him either before or after trial; metropolitans were required to swear the oath of fealty to him, while the exclusive right of confirming and consecrating bishops, and in some cases nominating them, begins to be claimed by him; legates go over the world exercising directly and personally his power; increasing business develops a large Roman court (Curia), which is henceforth to fill an important place in papal history; effort is made to deprive the laity of all influence on election of bishops and to withdraw the clergy entirely from civil burdens and control; the enormous income of the church from its own possessions was further increased by tithes and many special taxes, sale of dispensations and other ecclesiastical favors; the money often raised to meet the cost of a crusade, and then expended otherwise;

the enforcing of celibacy made the clergy more dependent on the papacy, while the monks were gradually released from episcopal and put under direct papal control; the mendicant orders established under the direct control of the papacy formed a powerful mobile standing papal army.

While this hierarchical organization was being thus consolidated into an absolute monarchy, it was at the same time being geographically extended by missions over the remainder of N. Europe and, by the influence of the Norman conquerors of England, over Scotland under St. Marguerite (1045-93) and David (1124-53).

4. Monasticism—Mendicant Orders. (A. ii. 239-50; H. i. 707-13, 807-18; K. Sec. 98; S. v. Part I, 61-72.) This was the flourishing period of monasticism. Old orders were reformed, new ones founded, the mendicant orders organized; monks were greatly multiplied, furnishing the great men of the time; abbots had practically episcopal rank with liberty in some cases to wear bishops' mitres. The monks were now considered clergymen, and lay brethren were admitted to the monasteries to attend to worldly business. Some of the most important new organizations were (1) *Carthusians,* founded 1086 in Southeastern France, were very rigid. (2) The *Cistercians* founded at Citaux 1098 on the basis of obedience to bishops, non-interference with pastorates of others, absence of ornament in dress, churches and monasteries, rendered great service in Christianizing eastern Germany. (3) *Premonstratensians* founded 1121, strictly ascetic, but given to preaching and the cure of souls.

Others of less importance multiplied to such an extent that the formation of additional orders was forbidden at Fourth Lateran Council 1215. (4) Nevertheless the two great *mendicant orders* were approved as brotherhoods by the Pope almost immediately. They did not withdraw from the world, but went among men, teaching, preaching, serving; living from charity. They were home missionaries, traveling evangelists; they went out to serve. (a) *Franciscans or Minorites* (*fratres minores*), founded by Francis of Assisi, son of a rich merchant; renounced world 1208; soon gathered a company; devoted themselves to service and missions; adopted rule 1221, revised and approved by pope 1223 (Rule, Henderson, 344-9). They renounced property, went barefoot, clothed in rough garments, devoted themselves to self-denying service; received right to preach, hear confession and absolve everywhere; were to support themselves by labor and begging, to hold no property; but eventually they split over this question, the rigorous party (spirituelles) becoming hostile to the papacy and hierarchy. The liberal party had a general in Rome, a provincial in each country, and a guardian over each cloister. (b) *The Dominicans or Preaching Monks,* founded by Dominic, a Spanish noble, for winning back the heretics of S. France, were authorized by the pope, 1216. Their purpose was popular preaching and hearing confession; they had a general in Rome, a provincial in each country and a prior over each monastery; encouraged liberal studies, soon held many important professorial chairs, had many great scholars, were ardent missionaries, were entrusted with the management of the

Inquisition 1232. Franciscans cultivated learning to a less degree. The two orders have ever been sharp rivals. Other orders of somewhat similar character were the Carmelites (founded on Mt. Carmel), and the Augustinians. Several orders of women rose during this period. The great orders became rich, brought confusion in the church and were bitterly criticised by the end of the period.

Semi-monastic organizations were formed among laymen. (1) The Humiliati at Milan in 11th and 12th centuries. (2) The Beguines for women and Beghards for men in France, Belgium and elsewhere. They did not withdraw from society but lived a celibate life devoted to the cultivation of piety and to Christian service, and eventually became more or less hostile to the church.

5. Crusades (Wars of the Cross). (K. Secs. 94, 98:8; N. i. 456-63; S. v. Part I 47-60; H. i. 787-804; A. ii. 216). The crusades (1095-1291) were an attempt of W. Christians to recover the holy places of Palestine (Jerusalem, Bethlehem and Nazareth) from the Mohammedans, who had held them for over four centuries. Causes: (a) Cruel treatment of Christian pilgrims (numerous since 1000) from West to Jerusalem, captured by Turks from Arabs 1076; (b) disturbance of trade with Orient by Turks. Every possible motive was invoked to induce men to go. Separate crusades, variously numbered by different writers, were rather periods of special activity than single expeditions. (1) The first, preached by Peter the Hermit and Urban II (Clermont) in 1095, was composed almost entirely of French, led by Norman and French nobles (Godfrey

of Bouillon, Raymond, Hugh, Tancred, Robert of Normandy) but no kings; went overland via Constantinople, captured Nicea, Tarsus, Antioch (Holy Lance); Jerusalem July 15,1099, with bloody slaughter; set up the kingdom of Jerusalem, and organized a Roman Catholic church, with patriarch, four archbishops and several bishops, under the authority of the pope. A side expedition by Baldwin captured Edessa and set up government there (1097-1144). Soon most of the surviving crusaders returned to Europe. (2) The second crusade (1147-9) occasioned by recapture of Edessa in 1144 and again 1146 by Mohammedans, preached by Bernard of Clairvaux, composed of French and Germans, led by Louis VII of France and Conrad III of Germany, went partly by land and partly by sea, lost most of its men on the way, attempted in vain to capture Damascus. A dead failure. (3) Third crusade (1189-92), occasioned by re-conquest of Palestine and capture of Jerusalem by Saladin (1187); composed of French, Germans and English, led by Emperor Frederick Barbarossa, who went by land and was drowned near Tarsus (1190), by Philip II of France and Richard Coeur de Lion, of England; last two went by sea, occupying Cyprus on way to Acco which they quickly captured; the French then returned home, while Richard tried in vain to capture Jerusalem, succeeding only in recovering the coast from Joppa to Acco. On his way home he was held captive in Austria for several months until ransomed. (4) Fourth crusade (1202-4), incited by Innocent III, composed chiefly of French and led by French barons; aimed primarily at Egypt, but on way captured Zara

in Dalmatia, which was a commercial city of great notoriety; at Constantinople restored Isaac Angelus to his throne; when he failed to establish the Roman church and pay the money promised they recaptured Constantinople, set up a Latin empire (1204-61) and several dependent governments in Byzantine territory, all having Roman church. Several minor expeditions followed; Children's crusade 1212 and others. (5) Fifth crusade (1228f) undertaken by Emperor Frederick II who recovered by treaty the holy places Nazareth, Bethlehem and Jerusalem (where he crowned himself emperor) together with a strip of coast land from Sidon to Joppa. In 1244 Jerusalem was recaptured by Turks who have since held it. (6) Sixth crusade (1248-54) was led by Louis IX (Saint) of France who attacked Egypt as the key to the Mohammedan position, was defeated and captured near Cairo, was ransomed, sailed to Palestine, fortified Acco and other coast cities and returned to France 1254. Antioch fell 1268. (7) Seventh crusade (1270) was also led by Louis IX who attacked Tunis, but was swept away with most of his army by disease. In 1291 Acco was captured by the Mohammedans, the Christians gave up Tyre, Beyrut and Sidon and the crusades were at an end. Various subsequent attempts of popes to arouse the crusading spirit were unsuccessful.

Some of the results were, (1) elevation of the church and papacy; (2) decay of feudalism in W. Europe and strengthening of kingly governments; (3) development of commerce and of cities; (4) diffusion of culture in the West; (5) development of knighthood; (6) founding of three orders of spiritual knights who

took the three monastic vows and in addition vow to fight unbelievers. These were: (a) The Knights Templars, founded by French knights (1118) near Solomon's temple; composed of knights, spiritual and serving brothers under a Grand Master; wore white mantle with red cross; transferred to Cyprus 1291; in 1312 dissolved by the pope at request of French king who wanted their great wealth. (b) *Knights of St. John or Hospitalers.* Originally a brotherhood of the hospital of St. John in Jerusalem formed by Italian merchants (1048), it was changed into an order of knights 1121. They wore black mantle with white cross, were transferred to Cyprus 1291, to Rhodes 1310, to Malta 1526, where they were dissolved by Napoleon 1798. (c) *Teutonic Order.* A brotherhood of Germans formed at Acco (1190) to care for the sick, was transformed into an order of knights 1198, wore white mantle with black cross. Invited in 1226 by Duke of Poland to fight the heathen Prussians, they reduced Prussia (1230-83) and founded a monastic state. In 1291 the seat of the Master of the order was transferred to Venice, 1309 to Marienburg, 1457 to Königsberg. In 1525 many of the knights joined the Reformation, and the state was made a secular duchy which later developed into kingdom of Prussia (1701).

6. Missions. (K. Sec. 93; M. ii. 361-7; A. ii. 261-4; S. v. Part I, 73-7.) Amid much hardship and suffering, many relapses and discouragements, the rest of N. Europe was Christianized and organized under papacy during this period. It was done largely by the monastic orders under the direction and with the support of northern bishops. The Wends, Pomeranians,

Finns in 12th century; Esthonia, Livonia, Courland in 12th and 13th centuries; Prussia and Lithuania in 13th century. A Latin mission was undertaken by the popes to the Mongols in the far East in 1249 and 1253. Unsuccessful. Again in 1292 the Dominicans were unsuccessful (Marco Polo). In 1291 Franciscans began mission in Pekin; founded churches, baptized many Mongols, translated the Psalms and New Testament into Mongolian and flourished generally until 1370, when the Mongolian dynasty was overthrown and driven away along with the Christians, by the Ming dynasty. In Persia the Mongolian dynasty wavered between Christianity and Islam until 1405, when it was overthrown and Islam has been state religion in that country since.

Various efforts were made for the conversion of Mohammedans in N. Africa, Sicily and Spain. St. Francis at Damietta (1219) and several Franciscans; likewise several Dominicans. Raymund Lull of Majorca, d. 1315. All were fruitless.

II. Theology—Scholasticism

K. Secs. 99-103; N. i. 474-90; H. i. 851-901; A. ii. 251-8; M. ii. 368-81, 422-38; S. v. Part I. 95-105; Fisher, Hist. Doc. pp. 212-62.

This the productive period in mediæval theology; written in Latin, chiefly by Italians, French and Germans; characterized by some of the boldest and most acute thinking of Christian history; from its home in the schools it is commonly called *Scholasticism;* its *aim* was not the discovery or further development of truth, but the justification of existing church doctrines by

reason. Its *method* was deductive logic, dialectic and speculation, the division and subdivision of a general subject until each detail was exhausted. The *material* was sentences of the Fathers, dogmas and canons of councils, decretals of the popes, etc. The *conclusion* was confirmed by quoting the Fathers, Aristotle and the Bible. It was in no sense Biblical theology, and in later years it degenerated into trivialities. The great philosophical problem was the truth of *realism, conceptualism* or *nominalism* (*ante rem, in re, post rem*); this problem affected more or less all other questions; *subjects* discussed were the being, nature and attributes of God; Trinity; relation of God to the world; freedom and necessity; ethics, etc. The study of Aristotle after 1200 exerted profound influence on method and later upon the matter of theology. History of scholasticism is usually divided into three periods; (1) Its rise 1050-1200; (2) Its glory 13th century; (3) Its decline 14th century. In first period *nominalism,* in second *realism,* in third *nominalism* again, prevailed. The universities in 13th century became its chief home. There was little study of church history, exegesis or practical theology.

The period begins with a revival of the *transubstantiation controversy* in 1050. Berenger of Tours (1000-1088) opposed the view that the substance of the elements is changed into the body of Christ, maintaining that only believers partake of his body and blood; opposed by Lanfranc of Bec (1005-89), and 1059 was forced to admit that the elements become the body of Christ which is eaten with the teeth. Later it was determined that the whole of Christ (body, soul

and divinity) is in every particle of the bread and of the wine. This view adopted by 4th Lateran Council 1215. *Anselm* (1059-1109) maintained that faith precedes knowledge, developed the *ontological argument* for the existence of God, the *theory of the vicarious atonement* in *Cur deus homo,* and further developed the doctrine of original sin. *Abelard* (1079-1142), a famous teacher and dialectician, exalted the intellect, criticized many church doctrines, e. g., the trinity (holding Sabellian views) and inspiration, founded the *moral theory* of the atonement, championed ethical rather than dogmatic interests, the modern man of the Middle Ages; was condemned by councils in 1121 and 1141. His great opponent was *Bernard of Clairvaux* (1091-1153), conservative and churchman, great preacher with vast influence, mystical but devoted to church doctrines, defender of orthodoxy, hymn-writer. He earnestly opposed Abelard's view of the atonement and his exaltation of intellect, maintaining that faith is the door to knowledge, that ecstatic intuitions of divine truth are possible. The theologians of the school of St. Victor near Paris struck a middle course between the rationalism of Abelard and the conservatism of Bernard, trying to combine mysticism and fearless dialectics. These were William of Champeaux, Hugo and Richard of St. Victor.

Books on theology were made largely of quotations from Fathers, especially Augustine, and were known as *sentences.* The most notable of these is the "Sentences" of *Peter Lombard* (1100-64) which was the standard text-book on theology for centuries.

As we turn into the 13th century there appear two

new influences which bring mediæval theology to its zenith—the mendicant orders, and renewed study of Aristotle. *St. Francis* sought to reproduce the "life and poverty of Jesus," through contemplation, self-renunciation and service of men; this personal effort for the salvation and care of souls was largely open to the laity. His methods were copied by the Dominicans, and during this century nearly all the great scholars belonged to one or the other of these orders. *Aristotle* was scarcely known in the West before 1200, though he was intelligently studied, translated and commented on by the Arabs and Jews of Spain (Averroes of Cordova, d. 1198 and the Jew Maimonides, d. 1204). This study, introduced by the Jews into France, was at first opposed by the church (1209), but soon thoroughly approved; Aristotle was called the "precursor of Christ in natural things," was "thought to have exhausted the powers of human reason in the ascertainment of religious and ethical truth." The man who introduced him into the University of Paris and western theology was *Alexander of Hales,* d. 1245, "irresistible doctor," an Englishman who in 1222 became the first Franciscan teacher in the University of Paris. He studied Aristotle, the Arabic commentaries on him, and wrote commentaries of his own which soon received the approval of the pope. He was succeeded by the Franciscan *Bonaventura* (1221-1274), an Italian, "seraphic doctor," who wrote extensively, combining in himself dialectical and mystical tendencies. Among the Dominicans the greatest were *Albert the Great,* a German (1193-1280), "doctor universalis," with wonderful attainments in theology, philosophy and the

sciences; taught at Cologne and elsewhere, wrote on many subjects; his pupil, *Thomas Aquinas,* an Italian (1227-74), "doctor angelicus," educated at Cologne and Paris, taught at Rome, Bologna, Pisa, Naples, was the ablest thinker of the Middle Ages, and next to Augustine the father of most influence in the Catholic Church; deeply pious, Augustinian in theology, author of many works, of which his *summa theologica* is most important book of the Middle Ages. He was opposed at many points by *John Duns Scotus,* a Scotchman (1266-1308), "doctor subtilis," subtle dialectician and bold thinker; he attacked many arguments of scholasticism while holding church doctrines, and thus prepared its downfall; was semi-Pelagian in theology, supported doctrine of immaculate conception of Mary. Two parties, Thomists and Scotists, kept up a long and bitter controversy. Roger Bacon (c. 1214-94), forerunner of modern scientists.

III. Worship

K. Sec. 104; M. ii. 321-45; S. v. Part I, 112-21; 130-7; 700-63.

The *Roman liturgy* was now generally adopted except in Spain where it and others were used. *Preaching* was revived in 11th century and became a power among the sects and in the church in 12th and 13th centuries. Many bishops and most great schoolmen were popular preachers; laymen and uneducated secular clergy were forbidden to preach. Popular preaching was in the vernacular, while before the clergy it was in Latin. Its substance was largely stories of saints, miracles, etc., but there was also sound moral teaching. Bernard of Clairvaux, Berthold of Regensburg, d.

1272, were great preachers. *Sunday* was largely superseded by annual festivals of one kind and another; number of the *sacraments,* still under discussion in this period, was finally fixed at seven (baptism, confirmation, eucharist, penance, extreme unction—marriage, ordination) at Council of Ferrara, 1439. *Transubstantiation* was accepted as the doctrine of the church, 1215, and the cup gradually withdrawn from laity to avoid spilling the consecrated wine. To avoid losing the consecrated bread the *wafer* was adopted instead of bread to be broken. *Infant communion* ceased in 13th century; *adoration of the sacrament* by prostration at elevation of the host was ordained by the pope 1217, and feast of *Corpus Christi* adopted for whole church by pope 1264. By end of period *private masses* became a source of serious abuse. Veneration of *relics* was greatly stimulated by the crusades, all sorts of relics brought from Palestine: holy lance, Holy Grail, holy coats, bodies of the three kings, true cross, tooth of Jesus, etc. The fraudulent trade in relics became so great that the popes made efforts to restrain it. Likewise the adoration of *saints. Mary* was now declared by many scholars to have been sinless from conception, practically deified and made the intercessor between men and her Son. Her name was inserted in the liturgy, and the *ave Maria* with rosary began to come into use in 11th century, while the Feast of the Immaculate Conception arose. All these views were vigorously opposed, and were not adopted for the entire church at this time. From 12th century the *right to canonize* was entirely in hands of pope; hence all new saints, of whom there were many, were for the

entire church. *Church music* was considerably developed, especially among Germans, and many noble hymns in Latin were written by Abelard, Bernard, Adam of St. Victor, Aquinas, Thomas of Celano (*Dies irae* 1260) and Jacopone da Todi, d. 1306 (*Stabat mater dolorosa*).

Church architecture developed wonderfully in this period; enormous stone structures of wonderful beauty and impressiveness. *The romanesque,* in 12th century greatly developed by Normans, was massive, with round arches, enormous columns, vaulted roof, massive towers, ornamented with plants, animals and geometric figures (Durham Cathedral); followed by the *Gothic* in 13th and 14th centuries, characterized by pointed arches, slender and lofty columns, tall and beautiful windows, ornamented externally by hideous figures symbolizing triumph over powers of darkness (Cologne and Strasburg cathedrals). In 13th century both *statuary and painting* began to develop and were put at the service of worship more largely.

Closely associated with worship was *the system of confession, penance and indulgences,* which was fully developed before end of this period. The church always required *public confession* of gross public sins, and had long insisted on the private confession of such (mortal) hidden sins to a priest in order that he might fix the penalty. Gradually the view developed that all sins must be confessed to a priest, and 4th Lateran Council (1215) declared that every Christian must confess all his sins at least once a year to his own priest, who should impose penalties and absolve the penitent. Up to beginning of the 13th century *absolution* was in

the form of a prayer by the priest; then it became declarative, "I absolve thee." This was thought to remove the guilt of sin and save from eternal punishment; but not from temporal penalties in this life and in purgatory. These could, however, be greatly minimized by *indulgences,* granted at first by all bishops, but later claimed as the exclusive prerogative of popes. By payment of money or performance of designated tasks one could procure removal of part or even (rarely) all temporal penalties of sin for one's self or another. In case of punishment in purgatory this remission was accomplished by the transfer by the church of some of the *superabundant good works* of Christ and the saints to the needy souls in purgatory for whom payment had been made. This view was completed by the scholastics of the 13th century.

Other methods of discipline were *excommunication, ban* and *interdict,* which were often used by the pope for purely political purposes.

IV. Opposition to the Church—The Sects

S. v. Part I. 78-87; K. Secs. 108, 109; N. i. 541-81; M. ii. 382-403; H. i. 823-49; A. ii. 233-8; Newman, Anti-Pedobaptism, chaps. III and IV.

The unity of the western church, well nigh complete for four or five centuries, begins to break up in 11th and 12th centuries. Possible sources of these sects were, (1) possible persistence of primitive Christianity, but this has not been traced; (2) probable persistence of earlier sects, especially Manicheans; (3) revival of religion and Bible study within the Catholic Church. The latter is by far the most probable source,

especially of the evangelical sects, since their leaders all came out of the Catholic Church. In S. France, in the Netherlands and along the Rhine there was in the last half of 11th and throughout 12th and first half of 13th centuries tremendous opposition to the Catholic Church, its doctrines, practices, worship and organization. This opposition took many forms, sometimes remaining in the church, more frequently separating from it; sometimes remaining unorganized, again reaching an organization; overlapping, merging, until it is often impossible to distinguish the various parties historically. Only a few of the more important forms can be noticed; for information concerning these sects we are largely dependent on the records of the Inquisition of 13th century; they wrote little or nothing themselves, or their writings have perished.

1. CATHARI. (Albanenses, Albigenses, etc.) a numerous party or parties, with many internal differences, found chiefly in S. E. France, from about 1000 on until their extermination by crusade (1208-29). The majority of them were dualists, rejected marriage (for the elect) and Old Testament, held docetic views of the body of Christ, emphasized laying on of hands for the gift of the Spirit, rejected baptism and the supper, divided their adherents into believers and elect or perfect. (See *Key of Truth.*)

2. More evangelical were the PETROBRUSIANS AND HENRICANS, founded by Peter of Bruys, Catholic priest, burned 1126, and Henry of Lausanne, monk and deacon, d. 1148. They preached evangelical doctrines throughout S. E. France with great power and effect; rejected tradition, holding to the Scriptures alone; re-

jected infant baptism, practicing believer's baptism; denied transubstantiation, all works for the dead, veneration of the cross, relics, etc.; opposed consecrated buildings, holding that God can be worshipped in one place as well as another. (Poor Men of Lyons, Poor Men of Lombardy, etc.)

3. WALDENSES were founded by Peter Waldo, wealthy merchant of Lyons, about 1170. They remained a body of laymen in Catholic Church till 1184 when they were excommunicated and became hostile to the church, spreading rapidly over S. France, N. Italy, into Spain, Germany and Austria, absorbing and carrying on the work of some of the earlier sects. They preached and taught the Bible in the vernacular, made vernacular versions of the Bible, sought to reproduce the life of Christ on earth, rejected transubstantiation, infant baptism (?), purgatory and all its related doctrines, veneration of saints, relics, miracles, etc., refused to take oath, opposed capital punishment, magistracy and war. They were divided into *perfect* and *disciples,* and their women also taught. The officers, taken from the perfect, renounced property and marriage; they were superintendent, presbyters and deacons. This body, at its annual meeting, transacted all business of the society, sending out missionaries, exercising discipline, etc. They were terribly persecuted by the Inquisition from beginning of 13th century on, but were able to preserve an existence, and now constitute the bulk of the evangelicals in Italy; modern Waldenses are substantially Presbyterians.

There were many other individuals or parties holding views more or less evangelical throughout the

later Middle Ages. To meet this rising tide of opposition there was organized

4. The Inquisition. (N. i. 463-9; Lea, Hist. of Inqui. of the Mid. Ages, 3 vols. His. Inqui. in Spain and Dependencies, 5 vols.) Heresy was regarded as a mortal sin, a heinous crime. It had long been the duty of bishops to seek out heretics, who had in some cases been put to death. The rapid increase of heresy in 12th century led to a more systematic effort to suppress it, both by preaching and by force. The Third Lateran Council (1179) required systematic persecution of heretics by episcopal courts; laymen were sworn to inform on all suspects, and bishops were required to proceed against them on pain of deposition. The Fourth Lateran Council (1215) required secular rulers to confiscate the goods of condemned heretics and to execute them on pain of being themselves excommunicated, deposed and deprived of their property. All who protected heretics fell under the ban, and all suspects must clear themselves within a year or be treated as heretics. In 1233 the Inquisition was made a special department of papal government and given to the Dominicans (*Domini canes*), who proceeded ruthlessly. Confiscated property was divided with informers, the accused was not permitted to know his accusers or the witnesses, who were often disreputable; torture was used to wring out confessions, etc. The effectiveness of the Inquisition depended upon the subservience of secular rulers. In Latin countries (France, Italy, Spain) it was effective, thousands of people being put to death; in Teutonic countries it was less effective, but many perished. Its operations were

extended to witches, Jews and Saracens in 13th century. Its results were frightful.

V. Learning and Literature—Universities

S. v. Part I. 88-94; N. i. 469-74; H. i. 935-49; *Rashdall,* Universities of the Middle Ages.

Monastic and cathedral schools of the earlier Middle Ages grew into universities in latter part of this period. The *trivium* (grammar, rhetoric, logic) and the *quadrivium* (music, arithmetic, geometry, astronomy) of the older schools were enlarged into corporations for teaching practically all knowledge. These enjoyed self-government and many other privileges, granted by popes and temporal rulers. They began to be organized about beginning of 13th century. Bologna 1158, Montpelier 1180, Paris, Oxford and Salerno c. 1200, eight more in 13th, twenty in 14th, twenty in 15th and two in 16th centuries. Paris was noted for theology (Sorbonne), Bologna for law, Salerno for medicine. There was really no investigation in these earlier years, but rather preservation, disputation and instruction.

There was a mass of *literature,* all of it Christian, most of it theological and ecclesiastical. Latin was the language of learning and serious literature. A vernacular literature began to appear in France, Germany, England and especially Italy, where a native literature is to blaze out so splendidly in the next period.

FOURTH PERIOD—1305 TO 1517

A. ORIENTAL CHRISTIANITY

I. Political Conditions

This period marks end of Empire. On the break up of the Seljouk sultanate of Iconium (end 13th cent.) Othman established himself as an emir in N. W. Asia Minor. He gradually enlarged and organized his territory, at expense of other emirs and the Empire. He was founder of the Ottoman Turks (named from him) and the modern Turkish empire. In 1326 they reached the Sea of Marmora, whence they had been driven by the Crusaders in 1097; Nicomedia taken 1327, Nicæa 1333, and all remaining Asiatic territory very rapidly.

A usurper, John Cantacuzenus, called to his aid in struggle for the throne of the Empire, the Servians (c. 1345), under Stephen Dushan, who rapidly overran Albania, Macedonia, and N. Greece, rending them finally from the Empire; by 1346 he had established a great Slavic power and had himself crowned "Czar of Servians and Greeks." On his death the Servian kingdom rapidly dissolved.

John also called into Europe the Turks, who harried Thrace into desolation, and a little later seized Gallipoli for permanent settlement, their first permanent foothold in S. E. Europe (c. 1354); Murad I began occupation of Europe on his accession in 1359, captured

Adrianople 1361, which he made his capital, leaving to the Empire only Constantinople, Thessalonica and the Peloponnesus. Henceforth the Empire existed only in name; Thessalonica was taken 1430, and finally Constantinople, May 29, 1453, bringing the Empire to an end; Constantinople became capital of the Turkish empire.

In the meantime the Turks had subdued Servia, Bulgaria, most of Greece and Albania; by end of period Turks held practically all the Balkan Peninsula and all the islands of the Ægean, had fought with the Hungarians beyond the Danube, and had subdued Persia, Syria, Egypt; and 1517 Suleiman I assumed the guardianship of Mecca, thus proclaiming himself successor of the caliphs and spiritual head of Islam, a position which has been held by the Sultan of Turkey to the present time.

II. Christianity

1. The various *heretical churches* (Jacobite, Nestorian, Armenian, etc.) remained under Mohammedan rule without change of conditions except as the Turks were more barbarous and brutal than the Arabs.

2. *Orthodox Church.* There was no change as to doctrine, organization or worship; theological culture gradually decays; Church remains subservient to imperial government to its end, but does not decay with empire.

"Union" of Greek and Roman churches was greatly desired by popes, and by Byzantine government to secure western help against Turks. At Council of Lyons, 1274, union was proclaimed, but nothing came of it;

negotiations continued; at Council of Florence, 1439, the emperor and other delegates being present, union on paper again effected. It obtained no western help and was rejected by Eastern Church which preferred Turk to Roman Catholic. No union attempts since.

3. The *Turks* were more barbarous and intolerant than the Arabs had been. Crushing taxation and other hardships, loss of all civil rights (but no religious persecution) now extended to all Asia and S. E. Europe, did not destroy the Church. Its worship was permitted, but its wealth and churches were confiscated; its culture, literature and schools destroyed; conversion to Christianity forbidden; preaching ceased, priesthood sank into insignificance, spiritual and intellectual stagnation. The most cruel exaction was the tithe of boys (one in five) taken young, trained in Mohammedanism as soldiers, constituting the famous Janizaries; begun 1329, discontinued 1676. Under this terrible oppression many Christians became Mohammedan but most held out. The Patriarch of Constantinople, appointed or confirmed by the Sultan, often unworthy, was made head of the Church in the Turkish domain and representative of his people before the Turks.

4. *Russian Church* continues to make progress in this period. The three outstanding events are (1) its steady opposition to union with Roman Catholics; (2) unification of all Russians by Ivan III (1462-1505), as Tzar of a new empire succeeding the Byzantine; (3) expulsion of the Mongols, c. 1500, after three centuries of subjection. Some Greek scholars fled thither from Constantinople but caused no Renaissance; religious differences prevented any help or stimulus from

the West. The Church had improved Russian character, causing abandonment of polygamy, decrease of cruelty, improvement in law, some refinement of public and private life. But the Russians were still very superstitious, ignorant, immoral.

B. WESTERN CHRISTIANITY

I. *Political History*

1. The Empire—The Empire never recovered from the confusion following death of Frederick II (1250). *Italy* never again acknowledged its sovereignty; occasionally an emperor was crowned at Rome, but exercised no authority. In *Germany* decay of central authority caused rise of *Hanseatic League* in the North (1241), *League of the Rhine* a little later, feudal castles, etc.; private war and robbery universal. War between Frederick of Austria and Louis of Bavaria, struggling for the crown, broke out 1314, lasting ten years. At its conclusion Pope John XXII sought to depose Louis. This led to vigorous literary war, in which Louis and the Germans maintained that the emperor received the imperial dignity not from the popes, but the German electors (1338); *Defensor Pacis* by Marsilius of Padua; this repudiation of the pope's authority was confirmed by the Golden Bull in 1356, fixing the number and rights of electors (Henderson, pp. 220-61; 437f). The confusion continued through most of the 14th and 15th centuries.

The Swiss cantons, beginning with the union of three (Uri, Schweiz, Unterwalden) in 1291, gradually built up a confederacy which was able to drive off the Austrians on the East (Morgarten 1315, Sempach 1386), and the Burgundians under Charles the Bold on the West (Granson 1476, Nancy 1477).

Before end of period most of Hungary and much of Poland had been overrun by the Turks who passed up the Danube after capture of Constantinople. Maximilian I (1493-1519), the last emperor of the period, was stronger than his predecessors, but was able to accomplish little for the reform of the empire.

2. ITALY. The decline of the empire and the Babylonian captivity of the popes left Italy without any central authority. Strife between Guelphs and Ghibellines continued. Anarchy prevailed, cities and classes fighting with each other. Gradually five states arose, establishing semblance of order: kingdom of Naples, duchy of Milan, republics of Florence and Venice, and the papal state. Sicily and Naples were reunited 1435 under Spanish prince. Florence from 1378 was ruled by the Medici, a rich merchant family, but under republican forms. The Romans attempted ineffectually to establish old Roman republic under Rienzi (1347-54). In 1494 Charles VIII of France, in order to recover the kingdom of Naples, invaded Italy; this began the rivalry of France and Spain for the control of Italy which caused much bloodshed down to 19th century.

3. FRANCE. The socalled "hundred years war" (1337-1453) was caused by the desire of the French to drive the English off the continent and the desire of the English to retain their land and take the French crown. (1) *From* 1337-60. English successful. Crecy 1346, Poitiers 1356. By treaty of Bretigne (1360) the English secured the province of Aquitaine with other lands, renounced their claims to French throne and all lands north of Loire and released the

captive king on payment of a ransom. A terrible revolt in Paris and among peasants 1356-8. (2) *To Peace of Troyes,* 1420. War soon broke out again, and was at first favorable to France. The imbecility of Charles VI caused division in France, the northern portion (Burgundy) favoring the English, the southern portion (Armagnacs) favoring the French king. At Agincourt 1415 Henry V of England completely defeated Armagnacs. By treaty of Troyes he married a daughter of Charles VI of France, was recognized as regent of France, to be king after death of Charles. (3) *To end,* 1453. Both kings died (1422), and Charles VII was crowned king of France south of Loire. *Joan of Arc* (1429) turned fortunes of France. In 1435 Duke of Burgundy was reconciled to the king of France, and the English were rapidly driven out until 1453 they held only Calais, which they held till 1558. France was desolated, but rapidly recovered. Burgundy and other great duchies were won for the king until at close of period it was a strong and well organized government.

4. ENGLAND was engaged with France during the Hundred Years War. In 1371 Scotland gained complete independence under the house of Stuart. Frequent struggles with the nobility. *Wars of the Roses* (1459-85) between the houses of York and Lancaster, a war of the nobility which was almost destroyed, leaving the king supreme and England strongly centralized at end of period.

5. SPANISH PENINSULA. The kingdoms of Castile and Aragon continued separate but gained upon the Moors in South until they were completely overthrown

in 1492. The marriage of Ferdinand of Aragon and Isabella of Castile prepared the way for the union of these two kingdoms under Charles I. The southern part of Navarre was annexed to Aragon 1512. The "Spanish" Inquisition stamped out all internal disorders, the church was reformed. There were discoveries by Italians in Spanish service (Columbus, Amerigo Vespucci), by Spaniards (Balboa), by Portuguese (Vasco de Gama, Cobral, Magellan). Spain is rapidly becoming the leading nation of Europe at close of period.

7. Scandinavian Countries. Denmark, Sweden, and Norway united in Union of Colmar (1397) under an elective king. There was considerable friction and one dissolution of the Union, but it was restored and still existed at end of period.

II. External History of the Church

N. i. 523-40; K. Sec. 110; A. ii. 265-78; H. i. 778-86; S. v. ii. 1-18; 48-56.

The political power of the papacy sinks rapidly to end of period.

1. Babylonian Captivity, 1309-78. French influence on the papacy, increasing for some time, culminates in complete domination in 1309. Benedict XI recalled most of the action of Boniface VIII against Philip of France. The next pope, Clement V, a Frenchman, never left the country after his election 1305, settling at Avignon on border of France, 1309. Popes now completely under French influence; the papal court luxurious and corrupt, cf. Petrarch. Finally after much outside pressure the pope returned to Rome 1378,

having lost tremendously in political power and moral influence.

2. Great Schism 1378-1417. There had been many schisms before, but this is the most serious in papal history. Urban VI, unanimously elected at Rome, soon alienated the French cardinals, who, constituting two thirds of the college, declared the former election void, and elected Clement VII, who retired to Avignon. He was supported by France, Naples, Savoy, Castile, Aragon, Navarre, Scotland and Lorraine. The rest of the Catholic world supported the Roman pope. The strife was ruinous to all religious interests; popes banned each other, orders divided, universities fought each other. Public opinion finally forced the two colleges of cardinals together, against protest of both popes, to call the *Council of Pisa* (1409), which deposed both and elected another, Alexander V. This action was repudiated by the popes and some princes, and the result was three popes, each supported by various nations. Alexander was succeeded in 1410 by John XXIII, a profligate. Forced by public opinion, he called *Council of Constance* (1414-18) to (1) heal schism, (2) put down heresy, and (3) reform church in head and members. Largest and most brilliant council in history; voted by nations (Italian, French, German, English); declared supreme authority to rest in council rather than pope. Its leading acts were as follows: (1) John and Benedict XIII (Avignon) were deposed, Gregory XII (Rome) persuaded to resign, and Martin V elected, thus securing one pope recognized by all nations and closing the schism (1417); (2) John Huss and Jerome of Prague were

condemned and burned, John Wycliffe's bones ordered dug up and burned (this done 1429), Bohemia put under ban; (3) little done for reform.

3. *Papacy from* 1418-1517. Indignation at treatment of Huss and Jerome led majority of Bohemians to revolt against the Church; known as Hussites; two parties: (1) *Utraquists or Calixtines,* the *moderates* who demanded the cup for the laity, made Scripture the supreme authority in faith and morals, but retained most Catholic doctrines; (2) *Taborites, radicals,* who rejected everything not expressly authorized in Scripture, e. g., transubstantiation, veneration of saints, images and relics, a special priesthood, holy days and places, etc., led by Ziska.

The two parties united in demanding of the emperor (a) free preaching of the word in Bohemia, (b) cup in communion, (c) apostolic poverty and life among the clergy, and (d) church discipline. This provoked Hussite wars (1420-31); various Catholic attacks repulsed (1420-6); then Bohemians invaded surrounding German states to compel peace; frightful destruction (1427-31). *Council of Basel* (1431-49), called to heal the schism, granted them (1433) the Compactata of Prague, i. e., the cup, and the other demands somewhat modified. The Taborites rejected the concessions, thus precipitating civil war among Hussites; Taborites were defeated and scattered by the Utraquists and Catholics (1434); *Utraquists* were able to maintain their freedom until absorbed by Lutheran movement in 16th century, though efforts were frequently made to suppress them. Remnants of Taborites with like-minded men formed in E. Bohemia c.

1467 "Society of Brethren" (*Unitas fratrum*), later known as "Bohemian" or "Moravian Brethren"; closely allied with Waldenses; rejected oaths, war, civil office; sought to imitate Christ; they, too, were largely absorbed by the Lutheran movement.

The *Council of Basel,* bent on reforms in the morals and financial transactions of the papacy, was dissolved by pope; refusing to disband it was formally recognized by him 1433; 1437 he attempted to transfer it to Italy but the majority continued in session, deposed Pope Eugenius IV and elected Felix V; its reforms were adopted by French government in *Pragmatic Sanction of Bourges* 1438 and by German Diet 1439; finally dissolved at Lausanne 1449.

Meanwhile the pope had assembled a Council at Ferrara 1438, transferred it to Florence 1439 where a paper union with Greek Church was effected; never carried out at Constantinople.

Beginning with Nicholas V (1447-55), the founder of the Vatican library, the popes for nearly a century were the leading patrons of the new learning, humanists. Pius II is an excellent example. Alexander VI (1492-1503), a monster of wickedness, divided the new world between Spanish and Portuguese. Julius II (1503-13), a warrior, restored the papal state. Leo X (1513-21), son of Lorenzo Medici, a humanist, patron of art, without religion, was on the papal throne at outbreak of Reformation.

III. Inner Life of the Church

1. Theology. (K. Secs. 113, 114; A. ii. 284-7; S. v. ii. 19-26.) As we turn into the 14th century

theological learning rapidly decays. Scholasticism degenerates into hair-splitting in questions of casuistry and about unimportant matters. Nominalism rises again in William of Occam and is triumphant in 15th century. Duns Scotus, †1308, his pupil Occam, †1349, Nicholas of Cusa, †1464. One of the chief subjects of controversy was the immaculate conception of Mary. There was little progress made in these two centuries in the development of doctrines; creative power was gone.

A new type of theology is found in *the mystics* (S. v. ii. 27-37) of 14th and 15th centuries, chiefly among Dominicans in Germany and the Netherlands. Abandoning dialectics and logic, they sought to know God by direct intuition, through contemplation and feeling, the illumination of the spirit. They preached in the vernacular in a popular way with great effectiveness. The founder was Meister Eckhart (1260-1327), b. at Strasburg, studied under Albert the Great; became a Dominican, provincial of Saxony, vicar-general of Bohemia; teacher in Paris, Strasburg and Cologne; accused of pantheism. John Tauler (—1361), b. at Strasburg, pupil of Eckhart, Dominican, great popular preacher. Henry Suso (1295-1366), pupil of Eckhart, Dominican, writer. Among the Dutch were John of Ruysbroek (1298-1381), and Thos. à Kempis (1380-1471), author of *De Imitatione Christi.* Mysticism made a deep impression on the masses, who formed lay brotherhoods in Germany, the Netherlands and elsewhere.

2. Worship. (K. Sec. 115; A. ii. 293-7; S. v. ii. 72-7; H. i. 909-34.) In this period there were few

great preachers and little preaching. The Mendicants, Augustinians and the sects did some preaching, but there appears a new interest in *the Bible;* translations, Bible histories, picture books, catechisms, sacred plays, etc., which disseminated knowledge of the gospel among the people. *Hymn writing* in Latin decayed, but reappeared in the vernacular. Popular and congregational *singing* appeared, especially among the flagellants, Hussites and other sects. Church *music* was improved by the introduction of harmony. Gothic *architecture* continued to prevail in Germany, France and England, but the great building age was past. In Italy Renaissance architecture arose with such masters as Bramante and Michael Angelo (1474-1564). Foundation of new St. Peter's laid 1506. Sculpture (Ghiberti, †1455; Michael Angelo, †1564) and painting now made tremendous progress and were largely in the service of the church. Four schools: (1) Florentine school, Giotto †1336, Fra Angelico †1455, Leonardo da Vinci †1519, Fra Bartolomeo †1517, Michael Angelo †1564. (2) Lombard or Venetian: Bellini †1516, Corregio †1534, Titian †1576. (3) Umbrian: Raphael †1520 and others. (4) German: The Brothers van Eyk, Albert Dürer †1528, and Hans Holbein, Sr., †1524.

3. Christian Life. (K. Sec. 117; S. v. ii. 77-80; A. ii. 295.) There was decline in *morals;* a tendency to break away from the church; a revival of skepticism and pagan ideas with the revival of the classic pagan literature. The *traffic in indulgences* to raise money for various undertakings became a universal scandal and well nigh destroyed discipline. The *inquisition* was used without mercy against heretics,

especially in France and Spain. The Spanish Inquisition (Lea's Hist. Span. Inq.), organized by Ferdinand and Isabella (1480) was, under Torquemada (1483-99) and Ximines (1507-17), the most terrible tribunal in history. It was directed specially against Moors and Jews, converted by force and then suspected of apostasy (Moriscos); thousands perished. It did not appear in Germany till 1386, and never with effectiveness in England. Persecution of *witches* was even worse than that of heretics. The church discouraged belief in witches till c. 1200. Then the belief grew rapidly and was encouraged by the church. In 1484 the pope called attention to the spread of witchcraft, and appointed special inquisition for its suppression. The terrible work of destruction continued among Catholics, and after the Reformation, among Protestants till the beginning of 18th century. It is supposed that as many as 300,000 women perished, most of them at the stake.

The morals of the clergy (A. ii. 288-92), monks and nuns were low. Many *prelates* lived in open concubinage and allowed the *lower clergy* to do so, while unnatural sin was not uncommon. *Monasteries* were rich, monks idle and debased. *Franciscans and Dominicans* ceased to be mendicant, continually quarreled over the immaculate conception, while the strict part of the Franciscans were declared to be heretical and persecuted. The *Knights Templars* were dissolved 1311 on a charge of heresy, sorcery and vice, their great possessions being largely appropriated by the princes, their leaders burned as heretics. Historians are divided as to their guilt. Several new orders of monks and nuns arose.

An interesting feature of the religious life of this period is the formation of lay brotherhoods for the cultivation of the spiritual life. Several of the monastic orders formed associated organizations of laymen, e. g., Cistercians; similar are *brothers and sisters of the free spirit* (pantheistic), *apostolic brethren* c. 1300, *friends of God* c. 1380; the most important was the *Brothers of the Common Life,* founded c. 1382 in the Netherlands, a society of pious priests and laymen, holding Catholic doctrines, but devoted to Bible study, mystical contemplation, preaching, teaching, pastoral service, supporting themselves by labor. Thomas à Kempis. This movement unconsciously prepared the way for the Reformation. Missionary labor practically ceased in this period.

IV. Signs and Helps to a New Age

K. Sec. 118-20; H. ii. 1-114.

1. Use of Gunpowder imported from East, c. middle 13th century, completely changing the character of war and putting peasant on equality with knight in battle.

2. Invention of Mariner's Compass, c. 1310, by Flavio Giorja of Amalfi, making it possible to launch out on the high seas with safety.

3. Invention of Printing, c. 1450, by John Gutenberg, in Mainz; and paper, making books cheap and plentiful. Latin Bible first printed book, 1455.

4. Discoveries on earth and in the heavens broke up men's fundamental conceptions of things and prepared the way for religious changes. Discovery of America, 1492, sea route to India, 1498, Brazil, 1500, Pacific

Ocean, 1513. Magellan sails around earth, 1519-22. Copernicus (1473-1543) discovered the true view of the solar system.

5. The rise of a VERNACULAR LITERATURE in prose and poetry, which reached the people as well as the learned: (1) *In Italy* are three great men, all of Florence—*Dante* (1265-1321) wrote in Italian, "The Divine Comedy," and in Latin *De Monarchia; Petrarch* (1304-74), lyric poet and letter writer, reviver of classical studies; *Boccaccio* (1313-75), writer of prose, some of it pagan in morals. All three were more or less hostile to the church, while the first two held firmly to Christian doctrines and ethics. (2) *In Germany* the popular preachers, especially the mystics, used the vernacular. In 1494 appeared Brant's "Ship of Fools," in which the clergy are held up to ridicule. (3) *In England* French ceased to be used during the Hundred Years War. In 1362 English was adopted in the courts, and a new native English literature began in this period. It was hostile to the clergy and church, though not to Christianity. Wycliffe (†1384) wrote some of his works in English; Wm. Langland's "Vision of Piers Plowman" (1362) and "Pierce the Plowman's Creed" by another author, are bitterly hostile to the church and clergy. Chaucer (1340-1400), ("Fount of English Undefiled"), ridiculed the clergy in his "Canterbury Tales."

6. RENAISSANCE OF CLASSICAL CULTURE. (S. v. ii. 61-71; A. ii. 286.) The Renaissance was a re-birth of classical culture in southern and its first introduction into northern Europe; the Greek language and literature, the classical Latin language and literature, were

revived in Italy and rapidly introduced into France, Germany, England, etc. It began naturally in Italy, where there had been a classic past; was prosecuted not in the interest of religion, but humanity, hence called *humanism,* and spread from Italy to Germany, France and England. (1) *In Italy* it began with the teaching of Greek by Chrysoloras (1396), Bessarion and other Greeks (1439 on), and was stimulated by scholars who fled from Constantinople 1453. Schools of Platonic and peripatetic philosophy were founded in Florence. With pagan literature came pagan public and private morals and other conceptions. The church and even essential Christianity, were neglected, despised or opposed (Machiavelli †1527). Laurentius Valla (†1457) started the *critical movement* by denying the genuineness of the Donation of Constantine, the correspondence of Christ with Abgar, the authenticity of the Apostles' Creed, etc. Students from all parts of Europe studied in Italy, and carried the new learning back to their homes. (2) *In Germany* it found place chiefly in the universities of Erfurt, Heidelberg, Tübingen and Wittenberg (founded 1502). Its most eminent representatives were Ulrich von Hutten, poet laureate of Germany; Reuchlin (1455-1522), a great Hebrew scholar, defender of Hebrew literature, opponent of the monks (Epistolae Obscurorum Virorum, 1515); Erasmus of Rotterdam (1465-1536), scholar, littérateur, publisher of New Testament in Greek (1516 on), editions of the Fathers, "Praise of Folly," opponent of the schoolmen, monks and clergy. (3) *In England* John Colet (†1519), abandoned scholastic method and expounded Bible from original text. Thos.

More (1480-1535) was friend of humanism, political reformer, author of *Utopia* (1516). German and English humanism was religious, sought reform of the morals and abuses of the church, desired freedom and literary excellence; but sought them by ridicule, invective, etc., not by the preaching of the Scriptures. Few of them adopted Luther's doctrines. (4) *In France* humanism took little hold till reign of Francis I, and (5) *in Spain* little except under Ximines, who published Complutensian Polyglott (1520).

Chief benefits of Renaissance to religion were (1) general enlightenment, (2) publication and study of the Scriptures and the Fathers in the original, (3) revival of the grammatico-historical method of interpretation, (4) general intellectual revival—men began to think again, (5) revival of individualism as against institutions.

7. Reformatory Movements. (A. ii. 279-83; S. v. ii. 38-47; 57-60.)

(1) *The sects* of the preceding period continued into this, but they had declined in numbers and influence under continuous persecution and do not seem to have exercised much influence on the Reformation.

(2) Important movements started in this period. (a) *In England* John Wycliffe (1320-84), "the morning star of the Reformation," fellow and professor of Oxford, priest at Lutterworth, condemned by the church and dismissed by the university, but protected by the government, which he defended against the assumptions of the papacy. He translated the Scriptures into English from the Vulgate, wrote many tracts in English and Latin, rejected most of the dis-

tinctive Catholic doctrines; e. g., veneration of saints, relics, images; transubstantiation, indulgences, purgatory, ban, interdict, papal authority; affirmed Augustinian theology, sole authority of Scriptures, universal priesthood of believers; organized his followers (Lollards) and sent them forth to preach; they were practically suppressed before the Reformation. (b) *In Bohemia.* Bohemian students, returning home from England, carried Wycliffe's writings, which found acceptance in University of Prague. *John Huss* (1369-1415), professor of theology, a preacher with popular gifts and power, accepted Wycliffe's theological and philosophical views and became leader of a Bohemian party, while the Germans opposed. Accused of heresy by the clergy, he was protected by his bishop and king, Wenceslaus, till 1408. The king wished to remain neutral between the two popes, while the bishop and the Germans in the University supported the Roman pope. Huss and his party supported the king, and secured a decree giving the Bohemians three out of four votes in the control of the university, an action which led the foreigners in the university to withdraw and found University of Leipzig, 1409. Huss, now rector of the university, was supported by king, nobles and magistrates, while he was condemned by the pope; Prague was put under the interdict. He attended Council of Constance with emperor's safe conduct, but was arrested, condemned and executed as a heretic, 1415. Wrote many tracts, dependent on Wycliffe, but not quite so radical, holding transubstantiation, etc. For the followers of Huss, known as Hussites, see above.

(c) *In the Netherlands.* John of Goch, in Cleves

(†1475), John of Wesel (†1481), professor at Erfurt, preacher at Mainz and Worms; John of Wessel (†1489), professor at Cologne, Lyons, Paris, Heidelberg, all held views almost identical with those of Luther later but formed no reforming party.

(d) *In Italy.* Jerome Savonarola (1452-98), Dominican, bold and eloquent preacher of repentance, a political and religious reformer of Florence, put under ban 1497 and executed 1498. Not so radical religiously as those in other countries. Made no permanent impression on Italy.

All the above reformers held to Augustinian theology, and were hostile to the church as then conducted.

BOOK IV

BOOK IV

THE REFORMATION, 1517-1648

A. EASTERN CHRISTIANITY

A. iii. 357-360; K. Sec. 152; H. ii. 793-804.

I. Christians Under Mohammedan Rule

1. *Political History*

The Turks continued their expansion in the early years of this period. Suleiman I (1512-20) annexed Mesopotamia, Syria and Egypt and became the recognized religious as well as political head of the Moslem world. Under Suleiman the Magnificent (1520-66) Turkish power reached its zenith; all the Balkan peninsula and islands of E. Mediterranean taken (Cyprus, Rhodes 1522); Danube crossed and Hungary overrun (battle Mohacs 1526), Vienna besieged 1529. After this the Mohammedan wave began to recede.

2. *Religious History*

After capture of Constantinople the Sultan appointed the patriarch, though the forms of synodical election were maintained; he was often unworthy, obtaining his position by bribery and retaining it by sycophancy; he was set over all orthodox Christians of the Turkish Empire including patriarchs of Antioch, Jerusalem and Alexandria who were elected by synods as of old; he also exercised civil jurisdiction over orthodox Chris-

tians now called *Melchites;* bishops were often magistrates, tax-collectors, etc.; many Christians became Moslems; only in some of the monasteries as that of Mt. Athos were culture and learning preserved.

The heretical churches in Turkey (Jacobite, Nestorian, etc.) suffered like the orthodox, and need no separate treatment.

The Reformation, convulsing W. Christianity, was scarcely felt in the East. Efforts at union made by Lutherans (Melanchthon 1559, Crusius 1574) came to nothing.

Cyril Lucar (b. in Crete 1572—strangled 1638) traveled, studied and taught in Europe and adopted a Calvinistic position; became patriarch of Alexandria 1602, Constantinople 1621; sought to reform Orthodox Church in Calvinistic sense; deposed five times by machinations of Jesuits and finally strangled as traitor; 1629-31 he drew up a Calvinistic confession which was influential in Europe, but was rejected and anathematized by "orthodox church" in synod of Constantinople 1638. In opposition Peter Mogilas, Metropolitan of Kiev (1640) drew up the "Orthodox Confession of the Catholic and Apostolic Eastern Church" (CC. II, 275-400); it was adopted by a Russian synod and by synod of Jassy 1643, and signed by the four patriarchs for the whole "orthodox church." Calvinism was again condemned at Synod of Bethlehem or Jerusalem 1672 and the Confession of Dositheus adopted (CC. II, 401-44). By these confessions the doctrines of the Eastern church were crystallized as those of the Western church at Trent; no important changes or formularies since.

II. Russian Church

1. *Political History*

Russia was finally freed from Mongols in 1480 by Ivan III (1462-1505) who made Moscow the capital, "third Rome," "Metropolis of orthodoxy"; empire regarded as successor to the Greek Empire whose double-headed eagle he adopted for Russia, and protector of "orthodox" Christians; Ivan expanded Russia northward to Arctic Ocean, east to Ural Mountains and west to borders of Finland, Esthonia, Livonia, Lithuania and Poland. He introduced artists, mechanics, scholars, etc. from Greece, Italy and Germany.

Ivan IV, the Terrible (1533-84), took title Czar, subdued and incorporated Siberia and vast regions to S. E., reaching Caspian Sea; this completed the major part of Russia's expansion. In 1598 the house of Rurik died out, and after some years of strife the present Romanoff dynasty ascended the throne 1613.

2. *Religious History*

The Mongols moved center of religious life from Kiev to Moscow, which freed the church from Greek control; metropolitans now Russians elected by Russians; missions carried the church with its organization, monasticism (men and women) as Russia expanded; in 1587 or 9 patriarch of Constantinople conferred patriarchal dignity on metropolitan of Moscow who ceased to be consecrated by patriarch of Constantinople in 1660, making the church entirely independent of Constantinople. Worship was in the vernacular and

Scripture was translated and circulated; printing press and schools established by Ivan the Terrible; Roman Catholics made frequent and persistent efforts to win over the Russian church, but succeeded only in Poland and Lithuania; those favoring union known as "Uniats." Monasteries rapidly acquired vast estates; church and state intimately related, state dominating. Nicon (b. 1605—patriarch 1653—deposed 1666, d. 1681), revised the Slavonic Bible, the liturgy (which caused conservatives to split off—Raskolniks), reformed the clergy.

The Renaissance and Reformation, raging on Russia's frontier, had no appreciable effect in that country. The Confession of Mogilas (see above) was drawn to meet incipient Calvinism.

B. WESTERN CHRISTIANITY

General Remarks. 1. It was a period of great turmoil, strife and rapid change. In fifty years nearly half of Europe changed fundamentally religious views and church relations; religious wars. 2. Reformation took six forms or directions: (a) Lutheran, in Germany and in N. and E. Europe; (b) Zwinglian in German-speaking Switzerland and S. Germany; (c) Calvinistic in French-speaking Switzerland, France, Netherlands, parts of Germany and German-speaking Switzerland, in Scotland and England; (d) Anabaptist spread over most of W. Europe; (e) English Reformation; (f) Catholic or Counter-Reformation. 3. Reformation was confined to West or Roman Catholic church; East or Greek Catholic church, being little affected. 4. It sprang out of the bosom of the Catholic church, not from any of the sects. All the leaders were originally Catholics, many of them monks or priests. 5. It was successful only where old Roman Empire had not been established; partially successful where the land was partially Romanized; complete failure where land was completely Romanized. 6. It was everywhere largely a political movement; it succeeded or failed according as it won the various governments. No two confessions were tolerated in the same territory. Persecution by all parties except Anabaptists (But cf. Münster). 7. England, France, Spain and Empire were the leading nations; first three well centralized, the

Empire an aggregation of small German states and free cities, nominally members of the Empire but largely independent. Spain was wealthy, proud, ambitious; France also; England rising, while the Empire was sinking; three able and ambitious rulers, Henry VIII of England, Francis I of France, and Charles V of Spain, elected Emperor 1519. 8. Two other important political factors were the popes, and the Turks who were exceedingly aggressive and troublesome in S. E. Europe. 9. There was no separation between church and state, but the state generally assumed control over the various reformed churches. 10. *Mission work.* (1) Protestants did little mission work among heathen (Dutch in E. Indian colonies; Williams, Eliot, Brainard, Edwards and others among American Indians), but they translated the Bible into all the languages of Europe from the Hebrew and Greek texts. (2) Catholics did much mission work among heathen, chiefly in connection with colonial enterprises, through Dominicans, Franciscans and Jesuits. Spain, Portugal and France furnished most of the missionary zeal. The Spanish worked in southern portion of N. America, Central and S. America, West Indies and Philippines; Portuguese in East Indies, S. Africa and Brazil; French in Canada and N. U. S.; Jesuits carried on work in India and China with conspicuous success (cf. Xavier). 11. *Ecclesiastical organization.* (1) Catholics in no way altered their organization. (2) Protestants adopted many different forms of organization. *Lutherans* had no fixed form, *Calvinists* adopted the presbyterial, *Church of England* kept the Catholic, *Anabaptist* was never fully developed, *Independents*

and English Baptists adopted democratic congregational government. 12. *Theology.* (1) Catholic theology experienced no further development during the Reformation, but was crystallized and fixed in the Tridentine Creed. (2) Protestant theology agreed with Catholics in the doctrine of God, Christ and Holy Spirit (accepting Apostles', Nicene and Athanasian creeds), differing chiefly as to the Bible, the church, the plan of salvation and the future life; denied the authority of tradition, rejected O. T. apocrypha, asserted right of individual interpretation, translated and commended Bible to the people; their theology was Augustinian, insisting on justification by faith apart from works; as to *the church* and *its ordinances,* they were badly divided, but reduced the *means of grace* to two, the word and the sacraments; they denied the existence of a special *priesthood,* asserting the priesthood of all believers, denied *purgatory, indulgences, transubstantiation,* the sacrifice of the *mass,* etc. Their various views were incorporated in *creeds and catechisms* from 1530 to 1650, during which time all the great creeds of Christendom, with few exceptions, were formulated. *Anabaptists* were anti-Augustinian in theology, emphasizing free will and the importance of following Christ. 13. *Worship.* (1) Among Catholics, no radical changes; only a few abuses removed. (2) Among Protestants, worship was everywhere put into the *vernacular;* the *Bible, preaching* and *teaching* restored, the *mass* and *incense* abolished, congregational *singing* and *communion* in both kinds restored; the number of *holy days* was greatly reduced or abolished, a new sacredness given to *Sunday; invocation* of saints, relics

and images abolished; so *prayers for the dead; pilgrimages* and shrines abandoned; *infant baptism* was retained by most Protestants, but usually with changed significance; Catholic *church buildings* were appropriated wherever possible; *vestments, candles and written service* widely but not universally retained.

14. *Christian Life.* (1) Among Catholics was great improvement. Popes became models of piety for Catholics, and no one of scandalous morals has since reigned; the secular clergy were greatly improved; old monastic orders were reformed and new ones founded, notably the Jesuits, but no change in fundamental views of the Christian life and piety. (2) Among Protestants all monastic vows, for both men and women, were abolished, the clergy married, from lowest to highest. Discipline for moral lapses was widely restored, and was often very strict, notably among Anabaptists and Calvinists. Christian *benevolence* not largely cultivated, but in general, Christian life and morals were greatly improved by the Reformation. 15. Protestants emphasized religious education—training for ministers and the people; for the latter, the catechism was used, setting forth doctrines and the duties of Christian living.

(A) THE LUTHERAN REFORMATION, 1517-1648

Some distinctive features are its rise in Electoral Saxony, in the heart of Germany, in the newly founded University of Wittenberg; started by and named from Martin Luther, an Augustinian monk, who was professor. He began by an attack on abuse of indulgences, without intending to break with the church, but soon advanced to the denial of fundamental Catholic doctrines. Its theology is found in Melanchthon's *Loci Communes* (1521), the Augsburg Confession (1530), Luther's longer and shorter catechism (1529), the formula of concord (1576) and some other confessional statements; its core is *justification by faith;* it retained baptismal regeneration, infant baptism, pouring; adopted consubstantiation and communion in both kinds; no uniform method of organizing, Luther caring little for it; in worship, candles, vestments, liturgies, pericopes retained, with emphasis on preaching and congregational singing; little church discipline, Christian life being left largely to the individual; a sharp decline in morals for a time. Luther's principle of reform was: "Retain all customs now in the church which the Scriptures do not condemn."

I. In Germany

1. Luther's Life to 1517. (H. ii. 115-55; N. ii. 3-52; K. Sec. 122; S. vi. 1-29). Martin Luther, son of a miner, b. Nov. 10, 1483, at Eisleben, studied at Mansfield, Magdeburg, Eisenach; studied law in Uni-

versity of Erfurt, taking master's degree 1505; entered Augustinian monastery 1505, ordained priest 1507; influenced by Staupitz to study Bible, Augustine and mysticism; strict asceticism and strong religious experience; began teaching in University of Wittenberg 1509; visit to Rome 1511 disillusioned and disgusted him; became D. D. 1512, and began to teach Bible, gradually moving toward evangelical views.

2. Reformation 1517-25. (H. ii. 156-83; K. Secs. 123-125; N. ii. 52-93; A. iii. 298-309; S. vi. 30-79). Sale of indulgences becomes public scandal; consequent posting of 95 theses by Luther Oct. 31, 1517; attacked by Tetzel and Prierias he replies; summoned to Rome Aug., 1518, the Elector obtains permission for him to meet Cajetan, the papal legate, at Augsburg, Oct., 1518; Luther appeals to an ecumenical council; Miltitz, sent to Germany, Jan., 1519, obtains Luther's promise to keep silence if his opponents do; Eck attacks Luther; Leipsic disputation June-July, 1519, leads Luther to deny infallibility of pope and ecumenical councils; supported by Philip Melanchthon (1497-1560); war of pamphlets; Luther publishes three great tracts: "To the Christian Nobility of the German Nation, etc." Aug., "Concerning the Babylonian Captivity of the Church" Oct. and "Concerning the Freedom of a Christian Man" Nov., 1520; bull of excommunication secured by Eck June 16, 1520, publicly burned by Luther Dec. 10th; Luther appears before Diet at Worms during emperor's first visit to Germany, April 17, 18, 1521, and on May 26 was put under ban of the Empire; on way back to Wittenberg was taken to Wartburg for safety, where he remains to March 3, 1522, writing

many tracts and translating N. T., printed 1522, whole Bible 1534; returns to Wittenberg because of disturbance by Zwickau prophets; controversy with Henry VIII in 1522. Political events influenced the history. War with Francis I (1521-4) made it impossible for Charles V to execute ban on Luther; German diet refused to do so (1522 and 1524). In S. Germany (1524) Catholic nobles formed league at Regensburg to enforce edict of Worms; in N. Germany (1525) Cath. nobles formed league at Dessau to uproot the reformation. Knights' War 1522-3; 1525 (a) marriage of Luther; (b) Peasants' War; (c) break with Humanists (Erasmus), (d) with Anabaptists, (e) with Zwingli and his followers. All this led Luther to assume a conservative and reactionary attitude.

3. Reformation, 1526-32. (H. ii. 184-200; K. Secs. 126-5 to 129; 132; 133:1, 2; N. ii. 93-108; A. iii. 310-312; S. vi. 80-125). In 1526 Protestant nobles form league for defense at Torgau. Francis I captured at Pavia (Feb. 24, 1525) by Charles V, was released March 17, 1526, on signing humiliating Treaty of Madrid. Released from his oath by pope he began war again (1527-9). In 1526 Diet of Spires practically revoked edict of Worms by giving each prince freedom to act "as he could justify himself before God and the Emperor," until a general council should decide the question. Many free cities had already introduced the Reformation (Nuremberg, Augsburg, Strasburg, Magdeburg, Bremen, etc.); under protection of above decree several princes introduced it into their entire territories (1526-8) by providing Protestant pastors, services, discipline, schools,

and a new organization under superintendents appointed by the princes—Electoral Saxony 1526, then Hesse, Francia, Lüneburg, Mansfield, etc., in rapid succession. Each territorial church was reformed and reorganized by its own prince.

Charles chastised the pope for assisting Francis by sacking Rome May, 1527. Peace made with the pope at Barcelona June 20, 1529, and with Francis I at Cambray, in July; Turks driven back from Vienna October; this left Charles free to punish Protestants. At Diet of Spires, 1529, Catholics in majority, rescinded action of 1526 and demanded execution of edict of Worms against Luther, the limitation of Lutheranism and suppression of Zwinglianism; evangelicals protested, hence name *Protestants*. Alarmed by aggressive tone of Catholics they seek union for self-protection. Conference between Luther and Zwingli at Marburg Sept. 29f, 1529, failed to bring union. Pope crowns Charles at Bologna, Feb. 24, 1530; Diet of Augsburg 1530, emperor present; Lutherans state their views in Augsburg Confession (CC. III, 3-73); its origin and characters. Emperor gives Protestants till April 15, 1531, to return to the church; Protestants form powerful Schmalkald League Feb., 1531, composed of Lutheran princes, S. German cities and some Catholics, supported by France, England, Denmark and Zapolya of Hungary; Turks again advance; all this forced Charles to grant Peace of Nuremberg July, 1532, promising toleration till a general council should be called to settle the question, which was to be within a year.

4. Reformation 1532-55. (H. ii. 199-218; N. ii.

108-122; K. Secs. 133:3 to 137a; A. iii. 316-320.) The promised council was not convened until 1545, and Charles was able to do nothing to check the movement. In the meantime, protected by Peace of Nuremberg, Protestantism spread rapidly; Wurtemberg, Anhalt and Pomerania reformed 1534; Brandenburg and Ducal Saxony, 1539; Archbishop of Cologne, converted 1542; Brunswick and Jülich-Cleve, 1543; some other lands and many free cities during this time. Many efforts at union between Catholics and Protestants during these years, culminating in conferences at Worms (1540) and at Regensburg (1541).

Peace of Crespy with Francis I, Sept., 1544; truce with Turks Oct., 1545; opening of Council of Trent Dec., 1545. At last Charles was free to apply force; Schmalkald war 1546-7; Protestants divided and weakened; treachery of Maurice; defeat of Protestants at Mühlberg; forcible introduction of Augsburg Interim in S. Germany restored Catholic doctrine, worship and organization and left the Protestants only the cup and priestly marriage, till a council; expulsion of Lutheran preachers, 1548; Leipzig Interim 1549 introduced by Maurice in his territory was much milder; 1551 Maurice betrayed and defeated the emperor; treaty of Passau, 1552; continued reverses of the emperor lead to peace of Augsburg (1555) between Catholics and Lutherans. (1) Princes to have absolute control over the religion of their subjects. *Cujus regio, ejus religio.* (2) Subjects of other than the faith established by law should have right to emigrate without loss of honor or goods. (3) A Catholic prelate becoming Protestant must resign and give place to a man satisfactory to the

hierarchy. (4) In free cities, where both faiths existed, they should so continue. This brings to an end the first stage of the German Reformation.

Luther †Feb. 18, 1546, but before his death sharp theological controversies had begun among his followers (N. ii. 307-28; K. Sec. 140f; H. ii. 500-10; A. iii. 340a), and they continued to increase in volume and bitterness. They were occasioned by the relations of Lutheranism with Zwinglianism and Calvinism on one side and Catholicism on the other. The more important of these controversies were (a) Antinomian (1537-41), continued by the Majoristic controversy (1551-62) on the place of the law in the Christian system; (b) Osiander controversy on justification (1549-56), in which Luther's views of justification and sanctification were confounded; (c) Synergistic controversy (1555-67) over man's part in his own salvation; (d) Adiaphoristic controversy (1548-55) over things essential and unessential; (e) communication of idioms, ubiquity of Christ's body; (f) Crypto-Calvinism in the supper, 1552-74; 1586-92. These controversies were violent, leading to frequent deposition and banishment of pastors and professors, and almost to bloodshed. They were somewhat allayed by the Formula of Concord, 1576 (CC. III 93-180), which was formally promulgated by many Lutheran princes in 1580, and was a triumph of strict Lutheranism. Dead and fighting orthodoxy led to the rise of a *mystical piety* closely akin to pantheism (H. ii. 519-28). Jacob Böhme, d. 1634; John Valentine Andreæ, d. 1654; George Calixtus, d. 1656. The division and strife within the Lutheran ranks, as also between Lutherans

and Calvinists, continued through the period and greatly weakened the Protestants during the Thirty Years' War. But Protestantism made progress in South Germany to end of sixteenth century.

II. In Scandinavian Countries

N. ii. 298-301; K. Sec. 139:1, 2; A. iii. 327-328; H. ii. 357-9.

1. Sweden. By Union of Colmar (1397) Denmark, Sweden and Norway had formed one kingdom under rule of Danish kings. Nobility and clergy were rich and powerful, king weak. Sweden had repeatedly rebelled. The king, Christian II, defeated the rebels and perpetrated a bloody vengeance, "Stockholm Bath of Blood" (1520); Gustavus Vasa was elected king of Sweden 1523 by the discontented, and gradually wins independence of the country; he had been in Germany, was sympathetic with the Reformation and permitted Protestantism to be preached and Bible translated by Olaf and Lars Peterson and Lars Anderson; forced country to accept Reformation at diet of Westeras 1527; monks banished, church property confiscated; liturgy in vernacular; clerical marriage permitted; episcopal organization continued, most of the bishops accepting the reform. Gradually the reform was introduced throughout the country. Catholicism practically disappeared, and Lutheranism was established by law as the state church. Vasa was succeeded by his son Eric XIV (1560-8), and he by his brother John III (1568-92), who, under the influence of his Polish wife and the Jesuits, sought to restore Catholicism. His son Sigismund III (also king of Poland) was openly Catholic, was defeated (1600) and succeeded by his

Protestant uncle, Charles IX. This change fixed Sweden among Protestant nations. Under Gustavus Adolphus (1611-32) Sweden became a world power, helping Protestants in Thirty Years' War.

2. DENMARK. King Christian II (1513-23), for political and religious reasons, favored the Reformation; 1521 appeals to Rome were forbidden; clergy were permitted to marry, the monasteries reformed and the power of the bishops limited. The people were unfavorable to reform and hated the king. In 1523 he was deposed, the reform was overturned and his uncle, Frederick I (1523-33) was chosen king. A Protestant at heart, he swore to protect the Catholic faith. Nevertheless he protected Lutheran preachers, and Hans Tausen, a pupil of Luther (1524 onward), preached Lutheranism in Copenhagen; 1527 toleration granted to Lutherans by the diet till the next council; clergy restricted and right of clerical marriage granted; Scriptures in Danish circulated; confession of faith 1530; Christian III (1533-59) was openly Protestant; imprisoned and deposed all Catholic bishops and secularized all monasteries in 1536. Bugenhagen was called to organize the church (1537), crowned the king and ordained seven Protestant bishops; this approved by Diet 1539. Diet of Copenhagen (1544) confiscated all Catholic property; disfranchised Catholics and banished their clergy. Lutheranism was thus established by law as the state church of Denmark.

3. NORWAY for a time supported Christian II (turned Catholic 1530) and Catholicism, but 1536 accepted Christian III and was quickly reformed and established Lutheranism as state church.

4. ICELAND accepted Lutheran bishops 1540, also New Testament. Catholics rose 1548, but by 1554 Protestants victorious.

III. EASTERN EUROPE

N. ii. 301-7; A. iii. 323-326; H. ii. 361-3; K. Sec. 139:18-20.

1. PRUSSIA, the ecclesiastical state of the Teutonic Order, was reformed and made hereditary duchy in 1525, the master of the order becoming a Lutheran. The entire order and the bishops followed him.

2. POLAND was a weak elective monarchy, with powerful nobles, corrupt and ignorant clergy, mixed population; Jews and Bohemian Brethren present in large numbers among Roman and Greek Catholics. Lutheran views and writings introduced early by students educated at Wittenberg. King Sigismund I (1506-48) vigorously opposed. Reading of Luther's writings forbidden 1523; persecution of various kinds, even death, but growth, nevertheless. From 1540 on, Calvinism made progress. Sigismund Augustus II (1548-72) more tolerant. Polish N. T. 1551f; in accordance with action of national assembly 1555, the king demanded of the pope a national council, permission of priestly marriage, mass in vernacular, cup for the laity and abolition of annats. Protestants now had upper hand; *Socinians* from Italy established at Racov, with university and press, grew rapidly. In 1570 Bohemian Brethren, Lutherans and Calvinists united, and 1573 "Peace of the Dissidents" assured peace between the Catholics and Protestants. Protestant divisions, the Jesuits and King Sigismund III (1587-1632) turned tide against Protestants; never again regained the

ascendency. Protestantism never the state religion.

3. Bohemia and Moravia. Hussites and Bohemian Brethren predominated at outbreak of Reformation. *Lutheran* doctrines acceptable to former, but not to latter; *Anabaptists* present 1526 onward; Bohemian Brethren ceased rebaptizing 1535 to escape persecution of Anabaptists; and in 1542 reached agreement with Luther; after Peace of Augsburg 1555, most Protestants became Lutherans for protection. Under Maximilian II (1564-76) toleration and rapid growth; *Bible* translated and sacred songs written; *Calvinism* introduced and grew rapidly. To resist Jesuits in 1575 all Protestant parties united in a confession of faith and federated government. In 1609 they forced the fanatical Catholic king, Rudolph II (1576-1612), to grant them a charter of complete religious freedom and a body of "Defensors" at Prague to see that it was observed; nine-tenths of the people were Protestants. Infraction of this charter (1618) started Thirty Years' War, in which Protestants were ruined. Protestantism never the state religion.

4. Hungary and Transylvania. German and Magyar population; *Lutheranism* introduced into Hungary by students from Wittenberg, 1524 on; King Louis II, a vigorous opponent, was killed in battle of Mohacz with Turks, 1526; part of the land fell under the Turks; John Zapolya and Ferdinand, contestants for the throne, both opposed reform, but progress was made, nevertheless; *Hungarian N. T.* 1541; *Lutheran confession* 1545; *Calvinistic doctrines* introduced among Magyars early; Calvinistic creed 1557; also *Anti-trinitarians* and *Anti-pedobaptists;* majority of

population was now Protestant, but Protestant controversy gave Jesuits their opportunity, 1560 on; complete religious peace 1606; by 1634 Catholics regained majority in Hungarian Diet.

In Transylvania Lutheran doctrine preached 1521 on; John Honter (1498-1549) evangelized Kronstadt and vicinity 1533 on; persecution; religious freedom 1557. Catholic reaction overthrew most of the Protestantism.

IV. South Germany

Lutheranism early penetrated into *Austria, Tyrol, Salsburg, Styria,* etc., and made considerable progress; *Anabaptists,* present from 1526 on, were bitterly persecuted; nobles protected Lutherans after Peace of Augsburg (1555); Ferdinand grew more tolerant in old age; Maximilian (1564-76) granted liberal treatment and there was rapid growth. Under succeeding emperors Protestantism was largely stamped out by persecution and the Jesuits.

The dukes of *Bavaria* were most determined opponents of reformation, and never allowed it to get footing in their lands.

V. Italy and Spain

N. ii. 291-8; K. Sec. 139:21-26; H. ii. 349-54.

1. Italy. Composed of numerous states, subservient to papal influence; church corrupt, secularized; humanism paganized, destructive to faith and morals. Luther's early writing widely read in Italy; so also "The Benefits of Christ's Death," by Benedetto. "Oratory of Divine Love" founded at Rome 1523 by prominent young clergymen to promote reform; Italian

translation of *Bible* 1530; *Protestant churches* at Naples and Venice, and *Protestant circles* at Modena, Florence, Bologna, Padua, Verona, etc. Princess Renee of Ferrara and Juan Valdez, secretary of the Spanish Viceroy of Naples, active in protecting and promoting Protestants. Bernardino *Ochino* (1487-1566), general of the Capuchin order, and *Peter Martyr,* an honored Augustinian, and other prominent men converted to Protestant views. Many *anti-pedobaptist* (Socinian) congregations rose in territory of Venice and other parts of N. Italy, 1550 on. After conferences at Regensburg, 1541, reaction. Jesuit order 1540; Inquisition reorganized in Italy 1542; Council of Trent 1545 on. All leaders forced to flee; Protestantism gradually suppressed, before end of century had disappeared. The *Waldenses* in Italy and France were protestantized 1532 on.

2. SPAIN had strong central government, was rich, ambitious and powerful; union of Castile and Aragon 1481; overthrow of the Moors 1492; part of Navarre annexed 1512; Sardinia, Sicily and S. Italy recently added; 1519 King Charles elected emperor.

Spanish church had been reformed by Ximines (1436-1517), was ferocious from long fighting, and used the powerful Inquisition. *Lutheranism* introduced by court officials, who attended Charles to Germany; Seville and Valladolid chief centers, but Protestants strong elsewhere; *Spanish N. T.* 1543; prominent clergymen became Protestants. Persecution under Charles V; extermination under Philip II 1556 on; *autos da fe;* Protestants disappeared before end of century.

(B) ZWINGLIAN REFORMATION

References: N. ii. 122-48; H. ii. 219-70; K. Sec. 130; A. iii. 313-315; S. vii. 1-57.

1. Characteristics. (1) Center at Zürich, limited geographically to N. Switzerland and S. Germany; only type of reform which lost its independent existence, being later absorbed in the Calvinistic movement. (2) Church was subjected to state; mass abolished, monasteries dissolved, etc., by cantonal governments. But the church had synodal organization, and was not so abjectly dependent on the state as in Germany. (3) It was more biblical than Luther's reform. "All that does not find express warrant in Scripture must be rejected." Its theology was Augustinian, emphasizing election and predestination, but produced no great work on theology. (4) *Ordinances* were *symbols,* not vehicles, of grace. *Infant baptism* retained, not because it effected salvation, but succeeded circumcision as the sign of the Christian covenant; *immersion* recognized as the primitive mode, but not practiced. The supper was a memorial of Christ's death. (5) *Worship* in vernacular, very simple. Pictures, altars, candles, organs, etc., removed, preaching emphasized, singing abandoned for a time, all holy days except Sunday, Christmas, Good Friday, Easter and Pentecost abandoned. Communion four times a year. (6) *Christian life* improved. Monasteries abolished, many priests, monks and nuns married; Christian morals emphasized.

2. Conditions favorable. The Swiss Confederation founded 1291, nominally part of the empire, but really independent since 1499, was composed of thirteen cantons, some common subject territory and some allied places, all forming a loose federation. In local matters each canton was independent, while matters of common interest were managed by a federal council composed of two from each canton. The people were brave, lovers of freedom, but mercenary service had corrupted them; humanism at Basel, Zürich, Berne, etc.; church corrupt, badly organized (six bishops only); weak.

3. History. Huldreich Zwingli, b. Wildhaus, Jan. 1, 1484, of good family; educated at Basel and Berne and in universities of Vienna and Basel; Catholic pastor at Glarus 1506, Einsiedeln 1516, Zürich Jan. 1, 1519; conversion; began study of N. T. Greek 1513; preached against sale of indulgences by Samson 1518; 1520 Council of Zürich granted freedom to preach from Bible; 1522 Zwingli demanded privilege of marriage, and certain citizens ate meat in fast time; disputation (Sixty-seven articles, CC. iii. 196-210) with Catholics Jan. 23, 1523, followed by marriage of clergy, opening of convents, translation of baptismal service; second disputation Oct. 26; images, altars, statues destroyed, relics buried 1524; mass suppressed, organ removed, singing discontinued, supper in both kinds introduced, monasteries converted into schools 1525; all this done by the Council for the whole canton of Zürich. Rise of Anabaptists, beginning of strife with Luther 1525, Marburg Conference 1529.

Reform appeared early in other cantons, but after

disputation at Baden, May, 1526, the federal council decided against Reformation, which, however, continued to make progress. After disputation at *Berne* 1528 reform was introduced into this the most powerful canton, and was thoroughly organized by 1532, Berthold Haller and Sebastian Meyer being leaders; *Basel,* seat of a university and printing presses, home of Erasmus and humanism, early received gospel from Wyttenbach, Capito, Reublin, but hesitated until under Œcolampadius religious freedom was attained 1527; reform introduced 1529 with a storm of iconoclasm. *St. Gall,* under leadership of Vadian, received gospel 1524 on, and was thoroughly reformed 1527-8. *Appenzel, Schaffhausen* and *Graubunden* followed.

The tension between Catholics and Protestants over the introduction of reform into the subject territories, led to war, first of the religious wars of the Reformation. In 1528 the five forest cantons (Catholic) formed league among themselves, and in 1529 alliance with Ferdinand of Austria. The Protestant cantons did likewise with Protestant powers; first Cappel war 1529, but bloodshed was averted; peace favorable to Protestants; second Cappel war, 1531; Zwingli killed Oct. 11, his body quartered and burnt; peace unfavorable to Protestants; Catholicism restored in some places and progress of reform permanently stopped; Henry Bullinger succeeded Zwingli; first Helvetic Confession (CC. iii. 211-31) drawn up by several theologians 1536 to express the common Swiss faith. In consensus of Zürich 1549 Calvin and Bullinger and their followers reached agreement on the Eucharist, thus completing the Calvinistic conquest of Switzer-

land; second Helvetic Confession (CC. iii. 233-306, translated Vol. i. 390-420), drawn up by Bullinger 1566 and accepted by the Swiss, the Palatinate and other countries. Strasburg, Constance, Memmingen, Lindau and other South German cities deeply affected by Zwingli's views.

(C) CALVINISTIC REFORMATION

I. General Characteristics

1. It rose in Geneva, its center of influence until after Calvin's death; spread over France, Netherlands, Scotland, Switzerland, parts of Germany and E. Europe; deeply influenced English Reformation and all English-speaking peoples; most aggressive and progressive type of Protestantism; mediated between Lutheran and Zwinglian views on the ordinances.

2. Church and State not separated, but church more nearly independent and democratic than among Lutherans; it even dominated civil authority in Geneva.

3. Polity was presbyterial. (1) Local church had pastor, elders and deacons; was ruled by session elected by people; (2) presbytery composed of representatives from various sessions; (3) synods, composed of representatives from presbyteries; (4) general assembly. Some variations from country to country; these bodies formed a series of legislative and judicial bodies; polity regarded as divinely revealed in Bible formed a representative democracy.

4. Theology started from the absoluteness of God; emphasized predestination, election, decrees, depravity and helplessness of man, impotence of the will, salvation by grace, perseverance of saints. Found in Calvin's Institutes (1536) and in many creeds.

5. Ordinances. *Baptism* does not effect regenera-

tion, but is a sign and seal of God's grace, a token of purification. *Infants* of Christians are to be baptized because they are in the covenant of grace with their parents; *immersion* was the primitive mode, but is not essential. In the *supper* the body and blood of Christ are received spiritually by faith; not with the mouth and not by the unbeliever—a view midway between Luther and Zwingli.

6. Worship. Catholic elements removed—altars, candles, pictures, etc.; vestments retained in places; liturgy with some freedom, emphasis on preaching and catechetical teaching, singing Psalms; holy days abolished, Sunday (Sabbath) strictly observed.

7. Christian Life very strict; social and moral life revolutionized; insisted on renewed life and strict discipline; here possibly the greatest contribution of Calvinism.

II. Life of Calvin and Reform of French Switzerland

N. ii. 200-25; H. ii. 271-304; K. Sec. 138; S. vii. 58-176; A. iii. 321-22.

1. John Calvin (1509-64), b. July 10, Noyon, Picardy, France, of good family, his father being the bishop's secretary; suffered from ill health, but was intellectual; educated for priest at Paris, and early held benefices; 1529 decided to study law, at Orleans and Bourges; interested in classical literature and N. T.; taught by Wolmar, a Lutheran; gradually he became more interested in religious things; converted "suddenly" 1533; because of open confession he was forced to leave Paris; imprisoned at Noyon; escaped to An-

gouleme, Nerac, Poitiers, Paris; meets Le Fevre, Olivetan and other reformers; persecution aroused by "Placards" again forced him to flee, 1534; Strasburg, Basel (1535), where appeared his "Institutes of the Christian Religion" (1536), dedicated to Francis I; visits Duchess Renee at Ferrara; he again visits Noyon and on his return was pressed into service in Geneva by Farel, 1536.

2. Reform of Geneva, Neuchatel and Lausanne. Geneva, long governed by its bishops and the Count of Savoy, had gained its independence (1526) and made alliance with Berne and the Swiss. This opened way for Wm. Farel (1489-1565), Peter Viret (1511-71), and Antoine Froment to preach gospel (1532 on); reform officially adopted 1535-6—mass abolished, images and relics removed, bishop banished, all Catholic worship forbidden, school and hospital founded, daily sermons, simple communion and strict discipline introduced.

3. Calvin in Geneva (1536-64). Calvin came to Geneva July, 1536, introduced new church order, reformed catechism, banished Anabaptists 1537; opposition to Calvin; he and other preachers banished 1538. At Strasburg 1538-41; here he married, came in contact with German reformers; took part in the conferences between Catholics and Protestants at Hagenau, Worms and Regensburg. Disorders and Catholic aggressions at Geneva; C. returns to Geneva on urgent invitation of Council 1541, receiving ovation; drew up "ecclesiastical ordinances" and civil code. The church of the city governed by the "venerable company" consisting of ministers and teachers, who selected minis-

ters, exercised authority over doctrine, etc., and by "consistory" of six ministers and twelve laymen nominated by the ministers, with jurisdiction over discipline, serious cases being turned over to the civil courts; four church officers—*Ministers,* elected by college of ministers and confirmed by the council; *teachers, elders* and *deacons.* "Genevan catechism" and liturgy 1542; rigid discipline; renewed opposition till 1555; execution of Servetus 1553; founded college and seminary, famous as training place for ministers for many lands; high character of Geneva continued two centuries till Rousseau and Voltaire; Calvin, widely influential, spent his old age in peace and honor; d. May 27, 1564.

III. Reformation in France

N. ii. 225-34; 480-8; H. ii. 305-28; K. Sec. 139:13-17; Sec. 153:4; A. iii. 332.

1. Conditions. France a well organized, centralized kingdom; progress of reform must depend largely on attitude of the king; Francis I, brilliant, able, favorable to humanism; the church rich, corrupt, oppressive, hated; its freedom (Pragmatic sanctions of Bourges 1438) lost by Concordat 1516, king nominating all higher officers and pope taking revenues.

2. History of Reform. (1) *To* 1559. Earliest reformers were *Jacques Le Fevre,* a humanist who wrote commentaries on Psalms and Romans, taught justification by faith, denied transubstantiation, translated New Testament 1523, Old Testament 1525; *Briconnet,* Bishop of Meaux, *Wm. Farel* and others in Meaux.

In 1521 the *Sorbonne* condemned Luther's writings, *Parliament* of Paris ordered them burned; *king* at first

favorable to reform became hostile 1528-33; Cop and Calvin flee; king favorable again 1533-4. *Placards,* Oct. 18, 1534, embittered king; severe persecution, death of many; Protestant books prohibited in France, 1542; nearly 4,000 Waldenses butchered in S. E. France 1545. Persecution continued with brief cessations throughout reign of Francis, but Protestants increased. Calvin's influence strongly felt from 1536 on, many preachers and colporteurs from Geneva.

Henry II (1547-59) more stringent (*chambre ardente* 1547; Edict of Chateaubriand 1551); but could not stop the growth. Reformed began to organize churches, c. 1555. a. Local congregation with deacons, elders (chosen by people and forming a consistory) and minister (chosen by consistory and approved by the people). b. Colloquy. c. Provincial synods. d. General or national assembly; the last organized 1559, drew up Confession of Faith (CC. Vol. III, 356-82) and Book of Discipline. Probably 300,000 at this time now called *Huguenots* from their dependence on the Swiss or *Eidgenossen.*

(2) 1559-98. Protestants now become political party, opposed by Guise family (six brothers), but supported by old nobility—three noble ladies, Margaret of Navarre, Jeanne d'Albret, and Renee, duchess of Ferrara; three of the Bourbons, Antoine husband of Jeanne d'Albret, Louis Prince of Condé, Henry of Navarre son of Antoine; three brothers of the Chatillon family, Cardinal Chatillon, Admiral Gaspard de Coligny and Francis d'Andelot. This situation precipitates eight civil wars within thirty years. Under Francis II (1559-60) Guises control government

through his wife Mary Stuart, their niece; persecution is severe; Conspiracy of Amboise suppressed 1560.

Charles IX (1560-74) was only ten years old; his mother Catherine de Medici as regent rules by playing off the two parties against each other. Persecution is stopped, effort at harmony; *Colloquy of Passy* Sept. 1561; the edict of St. Germain gives Protestants right to public worship outside walled towns and in private houses in such towns. (1) Massacre by Duke of Guise at Vassy March 1, 1562, at Toulouse (3,000 killed) and elsewhere precipitated first civil war 1562-3; ended by Edict Amboise, unfavorable to Protestants. (2) Effort of the Protestants to get possession of the king's person precipitated second war 1567, peace terms same as before. (3) Third war followed by Edict of St. Germaine Aug. 8, 1570, giving Protestants freedom of conscience, freedom of worship wherever it had been free before, in the suburbs of at least two towns in every government and in the palaces of the great nobles, while four towns—*La Rochelle, Montauban, Cognac, La Charité*—given them as pledges for at least two years; the king gave up the Spanish alliance. (4) Marriage of Henry of Navarre to Marguerite, the king's sister, Aug. 18, 1572; massacre of St. Bartholomew Aug. 24, 1572 (70,000 killed), precipitated 4th war, concluded by peace of Rochelle, July, 1573, less favorable to Protestants. (5) Henry III (1574-89) leads 5th war, followed by Edict of Beaulieu, May 6, 1576. The favorable terms of this peace and the fact that Henry of Navarre, a Protestant, was recognized as next heir to the throne, led the Duke of Guise to form a league for defense of Catholic faith. (6) Sixth war

ended by peace of Bergerac Sept. 15, 1578, less favorable to Protestants. (7) Seventh war ended 1580. (8) The eighth war—"War of the three Henrys"—began 1585. Gradually the League became more hostile to the king; king had two of the Guises assassinated, fled to Henry of Navarre for protection and was himself assassinated Aug. 1, 1589. Most of the Catholics refused to accept Henry of Navarre as king, and set up Cardinal Bourbon as Charles X; d. 1590. Henry, opposed by Catholics supported by Philip II of Spain, became Catholic 1593, to secure the throne; now accepted by all as Henry IV. Granted Protestants *Edict of Nantes,* April, 1598, giving complete liberty of conscience, full civil rights and protection, freedom of worship with considerable geographical restrictions, the same four places of safety for eight years.

Henry IV assassinated 1610; Louis XIII (1610-43) a child of nine; Richelieu real ruler (1624-42) destroyed the political power of the Protestants, capturing their last stronghold, La Rochelle 1628; Protestants cease to be a political party, a "state within a state"; Edict of Nîmes (1629) withdrew all special privileges but confirmed their religious rights; persecution under Louis XIV (1643-1715) till revocation of edicts of Nantes and Nîmes 1685; Protestantism in every form became illegal; thousands forced back into Catholic Church, 50,000 or more families leave France.

IV. The Netherlands

N. ii. 244-6; K. Sec. 139:12; H. ii. 331-6; A. iii. 333.

1. Conditions. The Netherlands, covering approximately the territory now comprising Belgium and Hol-

land, consisted of seventeen provinces, differing in laws, customs and characteristics; the people were wealthy, hardy, thrifty, intelligent, possessing important privileges and loving freedom. They were under the suzerainty of the Empire but the direct government had gradually fallen into the hands of one family during the latter half of 15th century and passed by inheritance to Charles V. In 1548 he was able to detach them from the Empire, and in 1555 they passed to his son Philip, thus becoming attached to the crown of Spain. Religiously they had enjoyed great freedom, having little hierarchical organization, being the home of all kinds of evangelical dissent in the later Middle Ages.

2. Course of Reform. (1) *Lutheran movement* early felt in Netherlands; Charles ordered its suppression 1521 and established the inquisition; first martyrdom of the Reformation was at Brussels, July 1, 1523. (2) *Zwinglian elements* early introduced along the Rhine; Dutch Bible 1525. (3) In 1529 *Anabaptists* (Hofmannite type) began to flood the country and for a time were strongest party of reformers, especially in the north. (4) *Calvinism* introduced c. 1553 and rapidly gained the lead. Charles V persecuted continually, thousands perished (100,000 says Grotius). Under regencies of Margaret and Maria some relief, many English Protestants fleeing thither 1553-8. Philip II (1555-98), determined to crush all dissent, began by creating fourteen new bishoprics, making archbishops of the four old bishoprics, and retaining in the country the Spanish soldiers he had promised to remove. Margaret of Parma regent 1559-67 had constant friction

with the people. Nobles form union for defense of their rights 1565, known as "Compromise of Breda." Storm of Calvinistic iconoclasm 1566 suppressed by Egmont and William of Orange. *Alva* sent from Spain with 20,000 veterans as generalissimo (1567-73) to put down Protestantism in blood. "Council of Blood"; death of Egmont and Horn; resistance by William of Orange; Alva ruined the country by taxes and put at least 18,000 to death. Alva was recalled but war continued; siege of Leyden 1574; in 1576 all the provinces, regardless of religion, united to drive out the Spaniards; Alexander of Parma (1578-92) was, however, able to recover the southern provinces (Belgium) by promising the restoration of all political privileges, thus saving them for Spain and the Catholics. Seven northern provinces form Union of Utrecht 1579, in 1581 declare their independence of Spain and elect William of Orange stadtholder for life. William, assassinated 1584, was succeeded by his son Maurice who continued the war assisted by England; Spanish Armada 1588; war continued till 1609 when a twelve-year truce was followed by war until 1648 when Holland was recognized as a free republic by Spain and the empire. Great prosperity and development in latter part of period. Universities established; Leyden 1575, Groningen 1612, Utrecht 1636.

Calvinists drew up Belgic confession (CC. III 383-436) in 1561, adopted by synod of Antwerp 1566 and by National Synod at Dort 1574, revised by Synod of Dort 1619; it with Heidelberg catechism became the doctrinal standards of the state church, thus establishing Calvinism; Catholicism was suppressed, while

Lutheranism and Anabaptism were tolerated under restrictions.

3. Rise of Arminianism. (N. ii. 335-49.) Jas. Arminius (1560-1609), professor of theology at Leyden (1603), undertaking to defend Calvinism against attack, was himself converted to the views he opposed and began to advocate revision of the symbols; opposed by Francis Gomarus (1563-1645), he was supported by other theologians and by the statesman Olden Barnaveldt (1549-1619) and the great scholar Hugo Grotius (1583-1645). They drew up five articles called *Remonstrance* 1610 (CC. III 545-9), hence were called Remonstrants and later Arminians. They opposed Calvinism at several vital points and the centralizing tendencies of Maurice in politics, favoring a republican confederacy; they were thus driven into the position of a political party. The bitter controversy culminated in the great Synod of Dort (Nov. 13, 1618, to May 9, 1619), composed of Dutch Calvinists and representatives of other Reformed churches, called and supported by the States General. Calvinism triumphed completely of course. Canons of the Synod drawn in opposition to Arminian articles (CC. III 550-97); 200 Arminian preachers deposed and driven out of the country. Barnaveldt beheaded, Grotius imprisoned but escaped (1621). After death of Maurice (1625) Arminians were allowed to return and build churches and schools and the era of toleration began; but they have not flourished and the state church of Holland is still Calvinistic.

4. Beginning of Protestant missions. Before end of period several advocates of foreign missions appear,

the first among Protestants (1620 onward); the mission work was among natives bv chaplains in East Indian possessions.

V. Scotland

N. ii. 235-44; H. ii. 444-77; K. Sec. 139:8-11; A. iii. 330.

1. Conditions. Scotland, free from England since 1314, was a weak monarchy (Jas. V.); parliament and a body of rich, violent and powerful nobles; the enemy of England, the ally of France. The *Church,* at first pure and independent of Rome (Culdees), had been romanized by Normans in 11th century, was now wealthy and corrupt, under primacy of profligate Cardinal Beaton, archbishop of St. Andrews.

2. Reform. (1) *To Knox* 1560. James V. (1513-42) married to Mary of Guise, was dominated by the clergy. Parliament forbade (1525) introduction of Lutheran books and doctrines. First preacher of reformed views, a scion of the nobility, Patrick Hamilton, was burned at St. Andrews 1528. During next fourteen years Tyndale's English N. T. was widely circulated secretly and reform doctrines otherwise propagated at the cost of several martyrs at Edinburgh, Perth, St. Andrews, Glasgow and elsewhere. James d. 1542, leaving only an infant daughter, Mary, as heir to the throne. During regency of his widow Mary of Guise (1542-60) policy of repression continued while she educated her daughter in France. Feb. 28, 1546, Geo. Wishart was martyred at St. Andrews; May 29 Cardinal Beaton was assassinated in retaliation; conspirators seized castle of St. Andrews but were captured with aid of French and sent to French galleys.

Among them was John Knox (1505-72), a teacher, with university education, converted c. 1542 by Wishart whom he accompanied and defended; preached first in castle of St. Andrews; captured and held nearly two years on galley; released through intercession of Edward VI, he spent 1549-54 as pastor in England; driven away by Mary Tudor he lived at Geneva, Frankfort on the Main, Geneva again; spent nearly a year in Scotland 1555-6, then at Geneva till 1559, writing, assisting with Geneva version of Scriptures and acting as pastor of the English church. In 1557 Protestant nobles of Scotland formed a "covenant" to further reform, the first of the "covenants."

(2) *Reform* 1560-92. Knox returned 1559 and began powerful agitation for reform and the expulsion of the French. French defeated and expelled 1560 by aid of English; the regent died during the year. Parliament commissioned Knox and others to draw up a *confession* (CC. III 437-79); adopted by Scotch parliament Aug. 17, 1560, but never approved by the queen; Aug. 24 *mass, jurisdiction of pope* and *all laws supporting Roman Church* abolished; but *reformed church* was first formally established 1567. *Book of discipline* adopted by first General Assembly of the church Dec., 1560, never approved by parliament, provided for four officers (ministers, teachers, elders, deacons, all elected by congregation), for local sessions, provincial synods and national assembly. Church claimed independence of the state in formulating doctrines, choosing ministers, exercising discipline, controlling property, etc.; provided for excellent educational system, supported by seques-

trated church property, most of which, however, eventually fell to the nobles. Mary Stuart now a widow returned to Scotland 1561. Struggle with Knox and the Reformers in effort to restore Catholicism till 1567 when, forced to abdicate in favor of her infant son James VI, she flees to England, where as a prisoner she is center of Romanist plots for twenty years; executed 1587. Government favors episcopacy and civil control of the church, opposing its representative democracy; new confession or "National Covenant" 1581 (CC. III 480-5); in 1592 government yielded church's claims and established Presbyterian church government.

(3) *Reform,* 1592-1690. By death of Elizabeth 1603 James VI became also king of England as James I. Desire to harmonize the two countries and control Scottish Kirk led him gradually to impose episcopacy upon Scotland. In 1612 Scottish parliament re-established episcopal government. Charles I even more strenuous; in 1636 established complete episcopal system by "Book of Canons," a liturgy and priestly dress based on English usage; July 23, 1637, riot at Edinburgh over introduction of this prayer book in St. Giles (Jenny Geddes). Signing of "Covenant" March 1, 1638, and outbreak of civil war 1639. King's need for money to suppress Scottish rebellion forces him in 1640 to convene English Parliament, which he had not called for many years. It was hostile to his policies, and in 1643 began war against him; in order to secure help of the Scotch it united with them in "Solemn League and Covenant" (1643) to preserve Presbyterian church in Scotland and estab-

lish it in England and Ireland. Scotch commissioners in Westminster Assembly 1643-9; Scotch adopted its Confession, Catechisms, etc., as the symbols of the Kirk, thus replacing those of Knox. After capture of Charles the Scotch invaded England in his interest, but were beaten by Cromwell their former ally. On the execution of Charles I 1649, Scotch crowned Charles II at Scone Jan. 1, 1651, after he had accepted the "Covenant"; he was beaten and expelled by Cromwell who holds Scotland but permits religious freedom; Charles II accepted as king of England 1660; episcopacy again forced on Scotland 1662, driving out Presbyterian ministers. Severe measures caused rebellion of the Scotch 1679. Claverhouse; "Cameronians." Severe persecution until Revolution 1688 placed William of Orange on throne, as William III. In 1690 episcopal church was abolished, Presbyterian finally reestablished and Westminster standards confirmed. Church was now Presbyterian in polity, Calvinistic in doctrine, rigid and stern in life.

VI. Other Lands

H. ii. 511-18; K. Sec. 154; N. ii. 246-48.

Calvinism spread into other lands, affecting the course of history—Switzerland, the Palatinate, Hesse, Brandenburg and other German states; Hungary, Poland and Transylvania; England, N. Ireland and with the English throughout the world.

(D) ANABAPTIST REFORMATION

N. ii. 148-200; K. Secs. 145-48; H. ii. 557-62.

1. Characteristics. (1) Anabaptists may have had some historical *connection with earlier sects,* but it has not been proven, and many considerations render it doubtful. All whose life history is known came out of Catholic church; they had no consciousness of connection with earlier sects, nor did they enter into communion with them. The more probable source is the renewed study of the Bible. (2) They held a great variety of *views* but agreed in general on the following points: (a) The church is composed of believers only, saints. This the central normative doctrine of the system. (b) Infant *baptism* is the invention of man or the devil, the chief stronghold of the papacy, is corrupting and without Scriptural warrant, is null; only baptism of believers is valid; various *modes* practised. (c) The church is to be kept pure by the practice of *rigid discipline.* (d) Absolute *separation of church and state,* and consequent religious freedom. (e) Rejection of *oaths, war,* the holding of *civil office.* (f) *Property* is held by Christians as stewards only; many of them favored and practiced communism. (g) Anti-Augustinian *theology.* (h) Itinerant *ministry* under general superintendency. (i) They had no great leader. It was a movement of the people, of the laity. For their confessions see B. C. F. 1-23.

2. Their History. Anabaptists seem to have sprung up independently and simultaneously at various places, but they can be divided into four general geographical groups.

(1) *Swiss-Moravian Anabaptists* rose in the circle about Zwingli and spread quickly over reformed Switzerland. Leaders were Conrad Grebel, Felix Manz, Geo. Blaurock, Ludwig Hätzer and Balthasar Hubmeier. Believer's baptism begun Jan., 1525, by Grebel (not immersion); disputation between Zwingli and Anabaptists Jan. 17, 1525; repressive measures by Zürich. Spread to Basel, Berne, Chur, Schaffhausen, Appenzell, St. Gall; persecution everywhere; martyrdom of Manz 1527 at Zürich; martyrdoms in Basel, Berne and elsewhere. Waldshut reformed 1524; Hubmeier the eloquent and noted pastor becomes Anabaptist 1525; driven out he flees to and is imprisoned in Zürich; escaping by recanting he fled to Nickolsburg in Moravia. Swiss Anabaptists flee into Tyrol and Moravia. Continued to be persecuted in Switzerland but remain to the present.

At Nickolsburg and Austerlitz they built up communal houses, prospering greatly; many thousands in this region; for a while peace, then persecution. Some fled to Russia and in 1874 to S. Dakota. Closely associated with the Swiss were Hans Denck and others from South Germany.

2. *German Anabaptists* rose at Zwickau near Wittenberg; leaders were Thos. Münzer and Nicholas Storch, "Zwickau prophets"; emphasized "inner light," church of saints, etc. Set up independent church c. 1520; Storch and Steubner visit Wittenberg 1521, win Carlstadt and Cellarius; chiliastic and socialistic views lead to Peasants' war in which Münzer and his followers perished; this destroyed the Anabaptist movement in Germany.. Münzer infected many

other men; Hut, etc. They opposed infant baptism, but do not seem to have instituted baptism of believers.

(3) *Dutch Anabaptists* founded by Melchior Hofmann, a radical reformer with chiliastic notions 1523 on; preached over all N. Germany, along the Rhine, in Sweden, Denmark and Netherlands; became Anabaptist at Strasburg c. 1529; peculiar Christology, regarding Christ's body as divine; owing to persecution he suspended baptism and returned to Strasburg 1533 to await coming of the Lord; was thrown into prison where he died ten years later. After his imprisonment leadership was assumed by Jan Mathys who ordered the resumption of baptism, proclaimed himself the promised Enoch, invited all the faithful to Münster (which had recently accepted the Reformation) where he set up the "Münster kingdom" 1534-5. Destroyed by the bishop, supported by the princes. Horrible history.

After this storm Menno Simon (1536 on) gathered the remnants of the quiet Anabaptists who repudiated the name "Anabaptist," and hence came to be known as "Mennonites." They are a continuation of the Anabaptist movement. Confession of faith B. C. F. 24-49.

(4) *Anti-Trinitarian Anabaptists.* Not all antitrinitarians were Anabaptists, but most were. Most of the forms of Unitarianism were represented among the Anabaptists. Campanus, Servetus and the Italian Anabaptists 1545 on; in Italy persecuted 1551 on they flee to Switzerland and Poland where they establish work at Racov. Laelius and Faustus Socinus; defective Christology. Practiced immersion.

(E) ENGLISH REFORMATION

N. ii. 248-91; H. ii. 364-443; 605-51; K. Secs. 139:4-6; 155; A. iii. 329.

General Characteristics

1. It was confined largely to England and has spread only with the spread of English-speaking people. 2. It had no predominant leader and was the resultant of various forces; hence lacked thoroughness and consistency and soon began to split into denominations. 3. It was dominated by the government, political considerations largely controlling its course, leaving church completely subservient to state. 4. It was the least radical of all types, preserving more of Medieval Christianity than any other. 5. The Catholic organization was preserved without change, other than the king becoming head of the church in lieu of the pope. 6. Its theology (39 articles) was moderately Calvinistic, on Lutheran basis; Arminian elements early appeared. 7. Worship (Book of Common Prayer) was a modification and adaptation of parts of the Catholic liturgy; more Catholic than other forms of Protestantism.

I. Course of Reform

1. Political, Religious and Social Conditions. England, a strongly centralized government with a rough, cruel but able king, Henry VIII. The nobility had been ruined by "Wars of the Roses" while Henry VII had greatly increased the power and wealth of the king. The church was subservient to the state and

very corrupt; the people were ignorant, rude, and superstitious, but rapidly increasing their wealth and improving their condition.

2. Reform to Death of Henry VIII, 1547. (1) *Lollard doctrines* had continued here and there. (2) Work of *Erasmus, Colet, More* and others had introduced humanism into universities and cultured circles. (3) William Tyndale's translation of *New Testament* appeared 1526 and was circulated widely. (4) Demand for *divorce* 1526; grounds for the demand and fall of Wolsey and (at suggestion of Cranmer) appeal to universities for opinion as to possibility of divorce 1529. Thos. Cromwell in 1530 advises Henry to declare himself head of the church and create courts which could grant in England divorce; difficulties in way of pope, *political* and *ecclesiastical;* steps taken to delay proceedings.

Right of independent legislation taken from Convocation, also right to pay annates and to appeal to Rome 1532; all papal power transferred to the crown by parliament, divorce granted by an English court and marriage with Anne Boleyn 1533; *Act of Supremacy* by parliament making king head of the church 1534; opposition forcibly suppressed (Thos. More); "Court of Star Chamber"; suppression of the *monasteries* (1535-9) and confiscation of their property to the king, who lavished most of it on his favorites and personal ends; disastrous to the poor; destruction of images and shrines (Becket at Canterbury); England put under papal interdict 1538. (5) All this was political, but *Protestant doctrines* were making progress also. Anne Boleyn, Cranmer and Cromwell

favored reform; translation and circulation by Miles Coverdale of entire Bible allowed 1535f; "Ten Articles" 1536; reading Bible encouraged in the churches, 1537. Matthew's Bible 1538; "Great Bible" 1539 set up in the churches. Reaction begins in 1539; "six articles" enforcing transubstantiation, communion in bread only, celibacy of clergy, private masses, confession. Fall of Cromwell 1540; opposition to reform till Henry's death which left the Catholic system intact but all papal power abolished.

3. Under Edward VI, 1547-53. The impulse to reform under Henry VIII was Lutheran; under Edward Calvinistic. Edward, the regents and advisers were Protestants; many reformers from continent brought over to assist (Bucer, Peter Martyr, Ochino, John à Lasco and others; also John Knox). (1) All laws against evangelical doctrines were now repealed, images were removed from the churches, priestly marriage permitted, mass abolished, communion in both kinds instituted; (2) English liturgy, "Book of Common Prayer" drawn up in 1549, and imposed on clergymen under heavy penalties; revised in Protestant direction 1552 and imposed on all Englishmen. (3) A Protestant Creed, "42 Articles," adopted 1553, was Calvinistic. Catholicism suppressed but the masses of the people remained Catholics.

4. Under Mary, 1553-8. All laws favoring Protestantism immediately repealed; many Protestants fled to continent, some imprisoned and afterwards martyred (Latimer, Ridley, Hooper, Cranmer and others); 1554 England was absolved and formally received back into Catholic church by Reginald Pole,

papal legate; Mary married Philip II of Spain, who deserted her and still further embittered her; 279 persons martyred.

5. Under Elizabeth, 1558-1603. Daughter of Anne Boleyn, reared a Protestant, during Mary's reign living as Catholic, was crowned by Catholics but speedily showed Protestant sympathy and stopped all persecution; many exiles returned, bringing Calvinistic ideas. The official Church was solidly Catholic and E.'s position was difficult. In 1559 all anti-Protestant legislation was repealed, that of Henry was revived, making the sovereign "Supreme Governor" of the church, thus again cutting England loose from the papacy and giving the crown great authority in spiritual and temporal affairs of the church. A new "Act of Uniformity," June, 1559, forced the English prayer book (revised) on all clergymen; the "42 Articles" were revised and imposed in Latin 1563 as "the 39 Articles" and in English 1571 (CC. III 486-516); all but one bishop and many of the lower clergy refused to take the oath of supremacy and were deposed. Some 200 Catholics were martyred during the reign; Catholics founded colleges for education of English priests at Douay, Rheims and Rome 1568 on; Catholic English Bible, Douay Version, N. T. 1582, O. T. 1610; various conspiracies against Elizabeth; placed under the ban by the pope 1570; execution of Mary Stuart 1587, attack by Spanish Armada 1588.

Puritan Party due to Calvinism brought by returning exiles from the continent. They (a) opposed episcopacy, favoring presbyterial church government as divinely ordained; (b) favored simplicity of wor-

ship, opposing vestments, candles, organs, litany, etc.; (c) urged strict discipline; they did not wish to separate from the state church but sometimes refused to conform and hence were called nonconformists; many of them were able, aggressive, influential. (Thos. Cartwright.) From this party rose most of the separatists (Congregationalists 1578 on, Baptists 1611 on, Quakers 1646 on. See below). At first Anglicans supported episcopacy as a human institution (*de jure humano,* Hooker's Ecclesiastical Polity); later held it to be divinely ordained (*de jure divino,* Bancroft). Elizabeth succeeded in suppressing Catholicism, but Puritanism was growing stronger at her death. Lambeth articles 1595 (CC. III 523-5)

6. Reign of JAMES I, 1603-25. (1) *James and the Puritans.* Expectation that James, a Scotch Calvinist, would favor them led the Puritans to present the "Millenary Petition" 1603, praying for relief; the king held the "Hampton Court conference," between Anglicans and Puritans Jan., 1604; Puritans were rebuffed, the king favoring episcopacy; aided by the "Court of High Commission," he sought to suppress them; deposed and imprisoned many. (2) *James and Caths.* Caths. hoped that son of Catholic Mary Stuart would favor them, but he was forced to repress them and this incited *Gunpowder Plot* 1605. King James version of Bible 1611; "Book of Sports" 1618; less rigor toward Puritans because of Archbishop Abbott, and toward Catholics for political reasons, later in his reign. Flight of many "separatists" to the continent 1605 onwards.

7. CHARLES I, 1625-49. Charles married Maria,

daughter of Henry IV of France, and was favorable to Catholics; believed in divine right and absolute authority of kings; ruled without parliament 1629-40. Wm. Laud (1573-1645), typical high churchman, bishop of St. Davids 1621, Bath and Wells 1626, London 1628, Archbishop of Canterbury 1633; Privy Councilor 1627, Chancellor of Oxford 1629, was under Charles all powerful; labored to enforce rigid high church principles on both England and Scotland; emigration of Puritans to America; bitter persecution through "Star Chamber" and "Court of High Commission."

Resistance by the people in the interest of both religious and civil freedom; "ship money" and John Hampden 1637; Scotch rebellion and National Covenant 1638; to obtain money to suppress it Charles called parliament 1640. Proving intractable it was dismissed and another called 1640 (Long Parliament 1640-60); soon at war with the king; Strafford and Laud convicted of treason and executed 1641 and 1645; in order to secure help of the Scotch, Parliament accepted "Solemn League and Covenant" 1643, which involved preservation of Presbyterianism in Scotland and its adoption in England and Ireland; Parliament called "Westminster Assembly" for advice, July 1, 1643; sat to Feb. 22, 1649; moderate Anglicans, Puritans, Independents and Scotch divines invited; Presbyterians predominated; produced a Longer and a Shorter Catechism as means for religious instruction (CC. III 676-703), the Westminster Confession (CC. III 597-673) and a new church order; these were adopted as their symbols by the Scotch General

Assembly Aug. 27, 1647, and by the Scotch Parliament Feb. 7, 1649; by the English Parliament in revised form June, 1648, but they were never widely enforced on England and never adopted in Ireland. Defeated at Marston Moor (1644) and Naseby 1645 (Oliver Cromwell) Charles fled to the Scots, was delivered to Parliament 1647; Cromwell expels the Presbyterian members, leaving the "Rump Parliament" and defeats the Scots who invade England on behalf of the king (1648); executes the king (1649).

8. COMMONWEALTH, 1649-59. England becomes a republic while Scotland and Ireland recognize and crown Charles II (1651); Cromwell puts down this rebellion in Ireland and Scotland, expelling Charles II and in 1653 dissolves Parliament becoming Lord Protector and ruling alone; successful war with the Netherlands and Spain; order at home, honor abroad; Cromwell gave religious freedom to all except Catholics and Unitarians, allowed no established church, sought to raise the efficiency and character of preachers (Board of Triers), and supported all good ministers from the state treasury; protected Protestants abroad.

9. UNDER CHARLES II (1660-85) AND JAMES II (1685-9). (N. ii. 624-30; H. ii. 652-9; K. Sec. 155.) A few months after Cromwell's death Charles was invited to take the throne; weak and immoral; had promised toleration ("Declaration of Breda"), but gave way before pressure of Anglican party; restoration of Episcopacy in England 1660, followed by severe persecution of all dissent. (1) Corporation Act 1661, excluding dissenters from local governments;

(2) Act of Uniformity 1662, excluding dissent from church and schools and ousting some 2,000 ministers; (3) Conventicle Act 1664 suppressing private worship; (4) Five Mile Act 1665. In order to spare the Catholics the king made "Declaration of Indulgence" 1672; Parliament answered with (5) Test Act 1673, excluding Catholics from civil, military and naval positions; efforts of the king to help Catholics were vain. He joined Catholic church on his death bed and was succeeded by his brother James II, a Catholic.

Efforts to favor Catholics (Declaration of Freedom of Conscience 1687; trial of the seven bishops 1688) led Protestants to invite William of Orange, grandson of Charles I and son-in-law of James II, stateholder of the Netherlands and a Protestant, to take the throne; this he did 1688 (William and Mary); Act of Toleration (1689) gave religious liberty to all except Catholics and Socinians; but dissenters were still excluded from the exercise of political rights, were required to pay tithes and other church dues to the Anglican clergy, and their preachers must sign the 39 Articles with reservations. Protestantism was now firmly and finally established in England, though many of the clergy, including nine bishops, refused to swear allegiance to the new king (non-jurors) and in 1691 were deposed. They kept up an independent organization until 1805.

In the latter part of the period were several men of note: Wm. Chillingworth, d. 1644; Ralph Cudworth, d. 1688; John Tillotson, d. 1694 and Gilbert Burnet, d. 1715.

Morals of England were low under Charles and

James. The stage and literature utterly debased; due to reaction against Puritanism, influence of a corrupt court, exclusion and suppression of dissent, growing skepticism.

II. Rise of English Denominations

English Protestantism soon began to break up into denominations.

1. Independents or Congregationalists. (H. ii. 675-90.) Anabaptists had existed in E. England since c. 1530, and probably exerted some influence on this movement. It came out of the Puritan party, was Calvinistic in theology and Christian life, but believed in separation from Church of England, in religious freedom, converted church membership and the independence of local church as a self-governing democratic body of believers. Their founder was Robert Browne (c. 1550—c. 1630), hence long called Brownists. About 1578 Browne reached the conclusion that the apostolic church was (1) a local independent body exercising all ecclesiastical authority; (2) its government was democratic; (3) it was composed of believers only; (4) that magistrates have no power in religious matters; the church is independent of the state as well as of other churches. The state has no religious and the church no secular functions. He formed a congregation at Norwich, but fled with them to Middleburg, Zeeland, 1581, where he wrote several tracts sustaining the above positions; returning to Scotland 1583 and to England soon afterward he reunited with Anglican church (1586), dying in its communion.

A similar congregation (Presbyterial local government) founded in London 1586 by John Greenwood, Henry Barrowe; these men with John Penry were executed and congregation scattered 1593; Francis Johnson, converted 1593, led several "Separatists" to Amsterdam where he labored along with Henry Ainsworth; a third congregation was founded at Gainsborough under John Smyth 1602 and at Scrooby under Jno. Robinson. In 1606 Smyth and his people fled to Amsterdam and soon afterward Robinson and the Scrooby flock to Leyden. Some of the latter emigrated to New England 1620 (Pilgrim Fathers, Mayflower), and the rest died in Holland or returned to England.

In 1616 Henry Jacob returned from Middleburg, Zeeland, to revive Congregational work in London. His church became the "mother church" of Congregationalism in England. Other churches arose, but growth was slow until the Civil War when under Cromwell they controlled the government and grew rapidly. At invitation of Cromwell 200 delegates from 120 congregations gathered at the Savoy in London (Sept. 29-Oct. 12, 1658) and drew up the great Congregational creed, "Savoy Declaration" (CC. III 707-29). It is a revision and adaptation of the Westminster Confession. Persecution after the restoration till 1689 when they obtained toleration.

2. Baptists. (H. ii. 691-704; N. ii. 681-91.) English Baptists, long called Anabaptists by their opponents, sprang out of the Congregationalists, though they may have had some connection, not now traceable, with Dutch Anabaptists (Mennonites) set-

tled in England since c. 1530. There were two distinct types, differing in theology and slightly in other respects:

(1) *"General Baptists,"* who rose among English Congregationalists in Amsterdam and were Arminian in theology, believing in a "general" atonement; John Smyth, who with his Gainsborough congregation had fled to Amsterdam 1606, became convinced of the unscripturalness of infant baptism about 1608, baptized himself (probably by affusion) and then such of his congregation as agreed with him, including Helwys and Morton. They also adopted Arminian theology which was agitated at this time in Holland. Soon convinced that he had acted improperly in view of the presence of Mennonite churches, Smyth sought baptism at the hands of the Mennonites, while Morton, Helwys and others maintained the validity of their baptism received at his hands. The two parties split; Smyth's party was finally received into the Mennonite church, while Helwys and his party in 1611 drew up the so-called first Baptist Confession of faith (B. C. F. 84-93). Returning to England Morton and Helwys founded the General Baptist cause.

They grew slowly amid great hardship, advocating freedom of conscience, general atonement and the salvation of all infants dying in infancy. In 1660 they claim 30,000 members. It is not known when they began the practice of immersion.

(2) *Particular Baptists* sprang out of the First Congregational church of London (Jacob's, see above) when on Sept. 12, 1633, John Spilsbury and a few others withdrew and formed a new church on the

basis of believers' baptism. Source and form of baptism not certainly known, though it was probably affusion; 1638 seven other persons left the Congregational church and joined Spilsbury's church. About 1640 they became convinced that *immersion* was the only Scriptural form of baptism; a part, insisting on succession, sent Richard Blount to Holland to procure baptism in 1641 where there was a party who immersed believers; others denying the necessity of succession revived baptism by one baptizing another, who in turn baptized the rest. This was probably in 1641. By 1644 there were in London seven churches which drew up the first Calvinistic Baptist Confession (B. C. F. 168-189). Under Cromwell Baptists were numerous and influential in the army and government. Persecuted under Charles II and James II (John Bunyan); they received freedom in 1689, and in that year 107 congregations in England and Wales united in adopting the best known Baptist confession, which is an adaptation made in 1677 of the Westminster Confession (B. C. F. 215-89).

3. Society of Friends or Quakers (H. ii. 705-15; N. ii. 709f) sprang out of the Puritan wing of the Anglican church. Geo. Fox (1624-91), son of a weaver in Leicestershire, pensive, serious, was led, after powerful religious experience, to accept Christ (1646) and began preaching as layman (1647); emphasized the "inner light" of the Spirit, rejected oaths, war, civil office, the ordinances, creeds, consecrated houses, ordination, all formal services, paid preachers; showed peculiarities of dress and language; opposed capital punishment and slavery, urged prison reform,

etc.; insisted powerfully on holy living; he and his followers showed wonderful missionary zeal, growing rapidly in England despite severe persecution, and carrying the "light" to the continent and to America; field preaching and women preachers. Organized into (1) monthly, (2) quarterly and (3) yearly meetings. Robt. Barclay, the theologian of Quakerism; Wm. Penn. Quakers were never numerous (few outside great Britain and United States), but of high character and influential. Summary of beliefs by Barclay in 1675 (CC. III 789-98).

III. Reformation of Ireland

H. ii. 478-99; K. Sec. 139:7, Sec. 153-6; A. iii. 331.

The woes of Ireland began long before the Reformation; Protestant England is guilty only of perpetuating what Catholic England had long been doing. Ireland rejected Protestantism because it came from England. In general the official legal reformation of Ireland followed that of England, while the masses of the people remained staunchly Catholic. By act of the Irish Parliament *Henry VIII* was made head of the church 1535, monasteries were dissolved and ecclesiastical property divided among English and Irish lords as far as English authority extended, i. e., in the "Pale." Under *Edward VI* there was an attempt to introduce the new Protestant English liturgy, articles, etc., but these efforts were resisted with vigor. *Mary* restored the Catholic church in Ireland as in England. Under *Elizabeth* the Anglican church was again officially established as far as English authority extended; but little was done to convert the people to Protestant

views. A few Bibles in English sold, an Irish catechism and primer published 1571, the Prayer Book in Irish in 1603, and New Testament in Irish 1608, but the religious and moral conditions remained the same. Under *James I and Charles I* the Jesuits were suppressed, the Irish lords ruined, all church property turned over to Anglican church and all Catholics were made ineligible to civil office. This occasioned the massacre of thousands of Protestants (Irish Massacre) 1641; in 1649 *Cromwell* took terrible vengeance and subdued the entire island to English rule. Under *Charles II and James II* Irish Catholics suffered as did the English, and the Acts of Toleration 1689 left them without civil rights, though persecution ceased. Irish Articles (C.C. III. 526-44).

(F) COUNTER (CATHOLIC) REFORMATION

References: N. ii. 350-89; H. ii. 529-49; K. Sec. 149:1-12, 151; A. iii. 342-48.

For twenty-five years after outbreak of Reformation Cath. church took no effective measures to stop its progress; seemed dazed. All effective opposition came from Catholic princes. Compromise and reunion efforts were frequent (Hagenau 1540, Worms 1540, Regensburg 1541). But c. 1541 it began earnest efforts to meet Protestantism. Object was (a) to reform the church in head and members as to morals, (b) stop the progress of Protestantism, (c) recover lost territory, (d) win the heathen. The means were (a) Council of Trent, (b) revival of monasticism, and specially the founding of the Jesuits, (c) reorganization and enlargement of the Inquisition and establishment of the "Index of prohibited books." This counter-reformation continued for more than a century, recovered much lost ground, brought on Thirty Years' War. It did not in any way modify the policy or doctrines of the Catholic church, but removed many abuses, crystallized its doctrines and gave it a great forward impulse.

I. Means Employed

1. Council of Trent. A free ecumenical council, long demanded by Protestants and Catholics, especially the Emperor, and frequently promised by popes and as often postponed by them now met in German city

of Trent in three periods, Dec. 13, 1545-March 11, 1547; May 1, 1551-April 28, 1552; Jan. 18, 1562-Dec. 4, 1563. Small attendance till toward close; almost exclusively Latin, largely Italian, bishops; controlled by papal legates and papal theologians (two Jesuits Lainez and Salmeron). Protestants refused to attend though invited. Emperor wished it to consider reforms, pope wished it to formulate doctrines to meet Protestantism. Compromised by considering doctrines and reforms in alternate sessions. It (a) ordered many reforms of clergy, which were, however, never fully enforced, and never touched pope or curia; ordered seminaries for priests, visitations by bishops, urged preaching and teaching by priests, defined rights and duties of pastors, etc., and (b) formulated its doctrines in "Tridentine Creed" (CC. II 77-206) which is summed up in the *Profession of the Tridentine Faith* (CC. II 207-10; I. 98f) which must be signed by all Catholic priests and professors. It is the distinctive and most important Catholic creed; drawn to meet Protestantism. Its final interpretation was reserved to the pope, thus putting its meaning in hands of papacy.

2. Monastic Revival. Every reform in Catholic church has been accomplished by a revival of monasticism. The Reformation brought revival of old orders and formation of new ones. Most important new ones were (a) Theatines, founded 1524 to cultivate piety of the clergy and fight heretics; (b) Barnabites, founded for charitable work, teaching and care of souls; (c) Capuchines, founded 1528, devoted to popular preaching; voluntarily placed themselves under the

bishops; (d) Ursulines, founded 1537 for teaching and for care of sick. Several other less important orders of men and of women.

(e) *Jesuit order.* But the most important of all orders was the Jesuits. (1) Its founder was Ignatius Loyola (1491-1556), a Spanish soldier of noble family. Permanently disabled by a wound at Pampalona 1521 he turned to religion, became a monk, studied in Alcalá and Salamanca in Spain and University of Paris, where in 1534 he founded a society of young men (Loyola, Faber, Lainez, Salmeron, Xavier, Rodriguez) to go on mission work to Palestine. Hindered by war, they labored in Venice 1537, went to Rome 1539, where they were organized as an order Sept. 27, 1540, taking ordinary monastic vows and the additional vow to go on whatever mission the pope might wish. Loyola wrote the "Spiritual Exercises" and the "Constitution."

(2) *Constitution.* Members divided into four grades (classes), (a) novices, (b) scholars, (c) coadjutors (temporal, spiritual), (d) professed (three vows, four vows). Last three classes are priests. Professed of four vows constitute the "Congregation" who alone conduct the business and are eligible to the offices of the society. The officers are (a) a General (black pope) elected for life, with six assistants, residing at Rome, receiving reports from all officers and being almost absolute. (b) Provincials, presidents, professors, etc., appointed by the General for three years.

(3) *The Training* is very thorough, lasting some thirty years for the "professed." Applicants must be

fourteen years old, sound in mind and body; they are trained by study and teaching in languages, the arts and finally in theology, the effort being to make a scholarly modern gentleman, absolutely obedient to his superiors, cosmopolitan in his knowledge and capabilities. No distinctive dress is required.

(4) *Aims and Methods.* Their motto, "For the greater glory of God;" the recovery of lands lost to Protestantism and Mohammedanism, and the conversion of the heathen—world-wide triumph of the Roman church. To accomplish this they (a) preached, (b) gave great attention to higher education, founding colleges, and wherever possible becoming professors in existing schools, (c) used the confessional, (d) and political intrigue.

(5) *Ethical System.* Strict moralists themselves they threw down all restraint for their rich patrons. (a) Their doctrine of obedience destroys man's moral nature. (b) End justifies the means. (c) Probabilism. (d) Intention. (e) Mental reservation.

(6) *Their History.* They introduced themselves rapidly into all countries of Europe, showed heroic devotion and fanatical zeal for the church, quickly made themselves felt among upper and ruling classes through their schools and the confessional, won back many Protestants and moved princes to suppress others; started the great reaction and were its main support.

As missionaries in far East (Xavier) and the newly discovered Americas they unfolded wonderful activity, courage and devotion; for a time highly successful, but eventually the work fell to pieces because of its

superficial character. Their theology has been semi-Pelagian and Pelagian; they have fostered Mariolatry and superstition; have been banished by various governments and generally distrusted; have been the earnest advocates of the infallibility and irresponsible power of the pope, the chief supporters of ultramontanism, reaction and superstition in the last century.

3. The Inquisition was reorganized in Italy 1541 by Caraffa and speedily suppressed Protestants in all the states of the peninsula; Council of Trent drew up list of prohibited books 1562, and the Congregation of the Index was founded 1571.

In 1566 appeared the *Roman Catechism* for instruction of priests; later the *Roman Breviary* a collection of brief prayers for public and common use, and the *Roman Missal* the basis for the liturgy of the sacraments.

II. Course of Counter Reformation

The Jesuits soon entered most of the countries of Europe, and with wonderful zeal and success labored for the conversion of Protestants, at the same time moving princes to suppress Protestantism by force wherever possible. They labored in Spain, Portugal, France where they were largely responsible for the wars and bitter persecutions of 16th and 17th centuries; in Belgium, England, Poland, Sweden, Germany and Austria; while Catholicism was united and enthusiastic, Lutherans had become divided and were engaged in bitter theological strife. By teaching and preaching, by moving the Hapsburg and Bavarian princes to repressive measures, they finally brought on the Thirty Years' War.

III. Thirty Years' War

N. ii. 390-411; H. ii. 550-6; A. iii. 354-356.

Archduke Ferdinand restored Catholicism in *Styria* 1596 on; *Donauworth* a free city was catholicized by Maximilian of Bavaria 1607 contrary to Peace of Augsburg; formation of W. German princes into *Evangelical Union* (1608) under leadership of Frederick, Elector of the Palatinate; formation of *Catholic League* under leadership of Maximilian of Bavaria (1609), composed of Hapsburg, Bavarian and ecclesiastical princes, supported by pope and Spain. Emperor Rudolph II attempts to suppress Protestants in *Bohemia and Silesia,* and is forced to grant them religious liberty and a body of Defenders by Royal Charter (1609). 1617 Ferdinand of Styria became king of Bohemia and began attempt to suppress Protestants. They appeal to the Emperor, and being rebuffed, cast the imperial ministers out of the window and begin the war 1618.

1. First stage (1618-23), *chiefly in Bohemia.* Bohemian Protestants were helped by Evangelical Union; the Emperor and Ferdinand by the Catholic League; 1619 Ferdinand was elected Emperor, and Frederick of the Palatinate king of Bohemia; Protestants were divided and defeated by Tilly; Frederick lost the crown of Bohemia and the electoral dignity was transferred to Maximilian of Bavaria 1623, while Bohemia was rapidly re-Catholicised; Protestants, who were eighty per cent of the population, being destroyed or won over to Catholicism; so in Austria, Palatinate and Silesia.

2. Second stage (1623-30), *chiefly in Germany.* Mansfeld and Christian of Brunswick keep up the struggle while England, France, Denmark and Sweden seek to form league against Catholics. During the long negotiations Wallenstein, Bohemian general of the Emperor, and Tilly, general of the Catholic League, overran all N. Germany, reaching the Baltic, Denmark alone assisting the Protestants; 1629 the emperor decreed the restoration of church property in Germany to the condition obtaining at Peace of Augsburg 1555 (Edict of Restitution), which would have ruined Protestantism.

3. Third stage (1630-5) *in Germany.* Protestant princes, now more strongly united, were assisted by France (Richelieu) and Sweden (Gustavus Adolphus). Wonderful success of the latter, overrunning all Germany by 1631. Tilly destroyed Magdeburg (1631), was defeated at Leipsic (1631) and slain at Donauworth (1631). Gustavus Adolphus and Pappenheim killed in battle of Lützen Nov. 16, 1632; Wallenstein deposed and murdered 1634. In Peace of Prague (1635) electors of Saxony and Brandenburg and some other Protestant princes make peace with Emperor with purpose of driving out of Germany the Swedes who were appropriating German territory.

4. Fourth stage (1635-48), almost wholly political. All Germany overrun many times by Swedish, French and German troops. War brought to a close by Peace of Westphalia (Osnabrück and Münster) 1648, in which Sweden received five million thalers and land in N. Germany; France received land on left

bank of Rhine; Switzerland and the Netherlands were recognized as independent—both Protestant; many internal changes in Empire practically destroyed it.

In religious things Peace of Augsburg (1555) was in the main confirmed and now extended to Calvinists; it was modified so as to permit Protestant subjects of a Catholic prince to remain with full rights in the land provided their faith dated back to 1624; otherwise they could be tolerated or expelled as the prince might elect, same true as to Catholics under Protestant princes; Lutherans and Calvinists were to tolerate each other. As regards ecclesiastical property the year 1624 was regarded as normal; i. e., the *status quo* of 1624 was restored, leaving vast quantities of Catholic property in hands of Protestants.

Important results of the war were (1) almost total destruction of Protestantism in S. Germany, Bohemia, Poland, Hungary, etc.; (2) desolation of N. Germany, setting back progress for years; (3) formal recognition of Calvinism as a legal religion of the Empire; (4) Catholics forced to recognize impossibility of coercing Protestants; (5) establishment of two new Protestant states.

IV. Internal Development of Catholic Church to 1648

H. ii. 563-71; A. iii. 349-53; K. Sec. 149-150.

1. Missions. Active mission work among the heathen by Jesuits, Dominicans, Franciscans and other orders. *In India and Japan* great success by Xavier 1542 on; *in China* by Ricci; among *the Indians* of South America, Cuba, Central America and the south-

ern and western parts of North America, and in the Philippines. *Congregation of the Propaganda* established in Rome 1622, and the college of the Propaganda 1627. Various *attempts at union* with the Greek, Russian, Nestorian and other churches of the Orient failed or were only partially successful.

2. THEOLOGY. The Reformation saw a great decay of Catholic theology, but a revival began about 1600 and produced an enormous theological literature, chiefly by Jesuits and other orders, and dealing with all phases of theology, but especially dogmatics, church history and exegesis. Some of the best known theologians were Robt. Bellarmine of Tuscany (1542-1621), a Jesuit, most noted theologian of his church; Petavius of Orleans, d. 1652, a Jesuit; Baronius d. 1607; a host of writers in France, Spain, Italy and Germany on exegetical, dogmatic, pastoral, practical and ascetic theology.

The reformation also started a controversy in Catholic church over original sin, free-will, relation of works to grace, etc. Michael Bains, professor in Louvain after 1551, attacked the scholastic method, supporting his views by texts from Scripture and from Augustine; seventy-nine of his propositions condemned by pope 1567. His rapidly spreading views vehemently opposed by Jesuits, some of whose views were in turn condemned as semi-Pelagian.

Louis Molina, Spanish Jesuit, in trying to harmonize (1588) the two views, set forth Pelagianism, and thus revived the struggle between Dominicans and Jesuits. A commission appointed 1599 to determine relation of grace to conversion, was never allowed to

report, and both parties were enjoined to silence by pope 1611; Jesuits adopted view of *congruous and incongruous grace* 1613.

Cornelius Jansen (1585-1638), professor in Louvain and bishop of Ypres, studied Augustine thoroughly, and left behind him a book called *Augustinus,* advocating the doctrine of human inability and irresistible grace. This was published 1640, and provoked the violent opposition of the Jesuits. Condemned 1642. Controversy spread to France. (See next period.)

3. Art and Music. Degeneration of church architecture into Rococo style; painting flourishes, but gradually decays: Corregio (1494-1534), Titian (1477-1576), Guido Reni (1575-1642) and others in Italy; Velasquez (1599-1660), Murillo (1617-82) and others in Spain; Rembrandt (1606-69), Rubens (1577-1640), Van Dyke (1599-1641) and others in the Netherlands. Art was still largely religious and in the service of the Church.

BOOK V

BOOK V

MODERN CHRISTIANITY, 1648-1914

FIRST PERIOD, 1648 TO 1789

A. EASTERN CHRISTIANITY

Within the Mohammedan dominions there were no changes of any moment in this period.

In Russia was much progress. Peter the Great (1689-1725) labored to Westernize his people; education, emancipation of woman, improved marriage laws, reform of the calendar, improvement of peasants; founding of St. Petersburg.

In *religion* he abolished the patriarchate of Moscow after 1700 and in 1721 organized the "Most Holy Governing Synod" at St. Petersburg, consisting of bishops and priests presided over by a *Procurator* (layman, member of "Council of ministers") all appointed by the Czar; this makes the church a department of state, useless, inimical to progress, serving the function of police; the church paralyzed, has had no intellectual, moral or spiritual power since. *Worship* in old Slavonic is not understood; weekly attendance on worship required; *priests* must be married, are poor, ignorant, rarely preach and then only when sermon has first been approved by higher authority; disliked; bishops must not be married; priestly families intermarry and form a sort of caste. *Ecclesiastical courts* still exist with jurisdiction over clergy and all cases of marriage, divorce. There are three *Metropolitans* (Kiev, Moscow, St. Petersburg), fourteen archbishops and fifty bishops.

B. WESTERN CHRISTIANITY

N. ii. 415-24; H. ii. 740-3; K. 164.

1. RATIONALISM. This was an age of dead hyper-orthodoxy on one side and skepticism, liberalism and rationalism on the other. Wearied with strife and theological controversy, men turned to natural religion or away from religion altogether, regarding the distinctive Christian teachings as the cause of all their divisions and woes. For the future they would give up their superstitions and live by reason. Reason must rule in religion, law, architecture, art, poetry. It was the age of *Aufklärung,* "illumination," when the accumulated errors and wrongs of centuries were to be swept away. All that could not justify itself to reason must be rejected. This tendency is manifested first in England in 17th century, it spread thence to France, and finally to Germany toward end of period. A new hopefulness, a joy and self-confidence filled the hearts of men for a time, as they looked toward days of reasonableness and peace.

2. POLITICALLY, it was an age of great progress. Two new Protestant states arose—Prussia became a kingdom in 1701, and the United States, a republic 1776; North America east of the Mississippi was (1764) wrested from Catholic France by Protestant England, and then lost 1776 by the Revolution. Throughout Europe progress was made towards equality before the law, and sentiment against serf-

dom and slavery was growing in Europe and America.

3. PHILOSOPHY breaks from the leading strings of religion and starts on its career of independence. Most of the great systems of modern philosophy were founded in this period. Francis Bacon (1561-1626), Thos. Hobbes (1588-1679), Descartes (1596-1650), Spinoza (1632-77), John Locke (1632-1704), Leibnitz (1646-1716), Berkeley (1684-1753), Christian Wolff (1679-1754), David Hume (1711-76), Emanuel Kant (1724-1804). This was pre-eminently a philosophical age; Deism, Pantheism, Materialism and other systems. The natural sciences were just beginning their career in this period.

4. LITERATURE also breaks away from the church and manifests the general tendencies of the time. There is an enormous output of *theological literature,* mostly polemical and apologetical; the scientific treatment of church history and exegesis begins toward end of period.

Much polite literature indifferent or hostile to Christianity, especially in England, France and Germany. It did good service in lashing the inequalities, ignorance, superstition, absurdities and iniquities of the time. *In France* there were, beside many others, Rousseau (1712-78), Voltaire (1694-1778), Montesquieu (1689-1755); Diderot (1713-84), and d'Alembert (1717-83) founded and published the Encyclopedia (1751-77). *In England* Dryden (1631-1700) and Pope (1688-1744), Addison (1672-1719), Swift (1667-1745) and others, were artificial but not so hostile to the church. *In Germany* Klopstock (1724-1803), Lessing (1729-81), Wieland (1733-1813),

Herder (1744-1803), the earlier periods of Goethe (1749-1832) and Schiller (1759-1805).

Publication of newspapers began in first half of 17th century (first weekly); in second half other periodicals devoted to criticism, philosophy and other learned subjects. Before end of period they were largely developed and a powerful factor in the intellectual life of the time. No distinctively religious weeklies and periodicals in this period.

5. Music, which had been developing rapidly since the Reformation, reached a high plane in this period. Händel (1685-1759), Bach (1685-1750), Haydn (1732-1809), Mozart (1756-91). Much of the best music was distinctly religious.

6. Religiously, there was general *decline* in earlier part of period. Atheism, skepticism, indifferentism with low morals in Europe and America. Toward close of period great revival and improvement specially in England and America.

Marked progress toward *religious freedom* in this period. All Protestant parties receive toleration in England 1689 and sentiment grows in other European countries, while Constitution of U. S. prohibits establishment of religion; it is the rise of religious individualism against confessionalism.

Protestant foreign missions expand in this period. Rationalism and political changes caused decay of Dutch missions in E. Indies, and English missions in America; Danish-Halle mission, founded 1705, and Moravians begin work 1732; serious retrogression before end of period owing to rationalism on the home base.

Rise of a new denomination, Methodism, in England, 1739, is of world-wide significance.

The United States begin a new religious force in the world, on the basis of voluntary union with the church; this leaves a large element of population outside all churches.

(A) CATHOLIC CHURCH

I. External History

N. ii. 425-42, 488-92; K. Sec. 156:1-4; A. iii. 362-4.

1. Relations to Civil Government and National Churches. In Treaty of Westphalia the pope and his protest were wholly ignored by both Catholics and Protestants. Henceforth his influence on civil government and secular affairs almost ceased, and his moral influence was greatly weakened. Catholic princes showed marked independence, and even hostility to papal pretensions, and were widely supported by their bishops and churches. The period was one of almost constant and steady decline in the influence and standing of the pope. Only in France was there some vigor and power shown.

(1) In this opposition *France,* now at the pinnacle of its glory, the leading country of Europe, took the lead. The Church of France was prosperous and Louis XIV determined to control it. Constant friction between France and papacy; in 1662 papal envoys were ordered to quit France, Avignon and Venaissin were occupied by French troops. Italy was invaded and a humiliating treaty forced from the pope 1664; controversy over "Right of Regalia," i. e., the right of the king to the revenues of vacant bishoprics and to fill the vacancies led Louis XIV to appeal from the pope to a General Council; 1682 the assembly of French clergy drew up (Bossuet) famous Gallican

Liberties in "Four Articles": (a) The pope has power only in spiritual, not in civil or temporal things; rulers are not subject to him in temporal affairs, nor can they be deposed or their subjects be released from obedience. (b) The final seat of authority is in the Ecumenical Council rather than in the pope. (c) Papal authority in spiritual matters is limited by the canons and by the ecclesiastical customs and institutions of the Gallican kingdom and church. (d) The pope's judgment is not irreversible until confirmed by a council.

The pope now refused to confirm the French bishops, while Louis XIV threatened to cut the French church loose from the papacy. However a reaction of sentiment set in and in 1693 the bishops expressed regret for the articles of 1682; but friction continued throughout the period.

(2) In *Austria* there was frequent friction and Joseph II, co-regent with Maria Theresa (1766-80), Emperor (1780-90) introduced sweeping reforms—granted *toleration to Protestants; prohibited appeals, pilgrimages and processions; suppressed many monasteries and placed others under strict regulation; permitted publication of papal bulls and episcopal ordinances only after governmental approval,* placed monastic houses under bishops, encouraged preaching and use of German language in worship, established *state* schools for education of priests, etc. The "Congress of Ems," a gathering of German clergy, took steps looking toward severing the German church from Rome. So serious was the outlook that Pius VI journeyed to Vienna in the hope of averting the disaster. He was received respectfully but could not stop

the reform. Joseph's successor was more favorable to the church.

(3) *Other Catholic States*—Venice, Naples, Spain, Portugal—showed marked spirit of independence, and frequent frictions throughout the period. In the Spanish Netherlands an independent church, "Old Roman Catholic Church of the Netherlands," was formed (1723), which now has 6,000 members.

2. Missions. (1) *In Europe.* Conversion of Count-Palatine Wolfgang William of Neuberg in 1614 prepared way for Catholicising of the Palatinate 1685; Christiana, daughter of Gustavus Adolphus, became Catholic, but resigned her crown 1654; Frederick Augustus II, Elector of Saxony, became Catholic (1697) to qualify himself for the Polish crown, but safeguarded the rights of his Protestant subjects in Saxony. In France persecution throughout 17th and 18th centuries drove many Protestants back into Catholic church; all Lutherans (c. 20,000) banished from archbishopric of *Salsburg* 1731-2.

(2) *Foreign Missions* (A. iii. 374; K. 156:10-14; 165:3). Catholic foreign missions were almost destroyed before end of period.

In India at beginning of period were some 300,000 Christians, Pariahs and Brahmins (Nobili), chiefly the result of Jesuit work. By end of period they have almost disappeared.

In China Ricci (d. 1610) was followed by Verbiest (d. 1688), Schall (1628-63), and many other Jesuits; they accommodated Christianity to Chinese customs and made themselves useful to the government. The emperor officially permitted conversion to Christianity,

and by 1700 there were 300,000 Christians; from 1630 on, Jesuits were opposed by Dominicans and Franciscans; forbidden by pope to continue accommodation methods; after 1723 Christianity was forbidden by Chinese government; much persecution.

In Japan there had been almost a million nominal Christians; change of political situation brought persecution, and 1641 all foreign missionaries were banished and the work almost perished.

In most of *N. America* Catholic missions were brought to an end by the English. *In Mexico, Central and S. America,* the *Antilles,* Dominicans, Franciscans and other orders carried on a successful mission. *In Paraguay* the Jesuits had great success, founding a semi-independent Indian state, suppressed by Spain and Portugal 1750, and completely ruined; success in the *Philippines.*

II. Internal History

N. ii. 467-79; K. Secs. 157, 165:7f; A. iii. 365-6.

1. Jansenism in France. Jansen's Augustinianism was supported by Duvergier, abbot of St. Cyran (d. 1643), Antoine Arnauld, professor in the Sorbonne, by Port Royal Convent under Angelique Arnauld, and many able and famous men connected with the convent—Le Maitre, DeSaci, Pascal, Nicole, Tillemont, Quesnel, Racine. Jesuits secured condemnation of "Five Propositions," alleged to be taken from "Augustinus," by the pope 1653; expulsion of Arnauld and eighty other doctors from Sorbonne (1656); Pascal's "Provincial Letters" exposing the moral teachings of the Jesuits 1656; French clergy now required by

pope and king to sign "Declaration" condemning the propositions, 1661; Port Royal broken up 1709 and building destroyed 1710. Quesnel had published "Moral Reflections" on N. T. 1671-87, and new edition 1693; widely read; 101 propositions condemned in bull *Unigenitus* 1713; archbishop of Paris, other bishops and doctors refused to accept the bull and appealed to General Council 1717; they were called "Appellants," their opponents "Acceptants." In 1727 a deacon, Francis of Paris, died with the appeal in his hand; his grave in St. Medard worked miracles; persecution now generated wild fanaticism and Jansenism gradually died in France; bishops returned to obedience or were banished, 1728 on.

In 1723 archdiocese of Utrecht in the Netherlands seceded from the papacy and set up an independent Jansenist church, "Old Roman Catholic Church of the Netherlands."

2. Quietism. Parallel with the above was the controversy over "Quietism," Spanish mysticism. Michael Molinos (1627-96), a Spaniard, went to Rome 1669 and soon afterward wrote the "Spiritual Guide"; author forced to retract 1687, died in prison 1696; many followers. *Madame Guyon* (1648-1717), gifted French lady, adopted these views; condemned 1695, she submitted, but continued to propagate her views; roused controversy between Bossuet and Fenelon; submission of the latter 1697 on.

3. Suppression of Jesuits (A. iii. 373a; K. Sec. 165:9). Jesuits had rendered themselves extremely unpopular by (1) lax moral principles, (2) meddling in politics, (3) vast power in church and state, (4)

semi-Pelagian theology, (5) extensive commercial enterprises, (6) lax missionary methods, (7) disobedience to pope. They were banished from Portugal and its dominions (E. and W.), and their property confiscated 1759 because of a Jesuit rebellion against Portuguese authority in Paraguay; suppressed in France 1762 because of failure in a commercial enterprise involving French people; banished from Spain and her possessions, from Naples, Parma and Piacenza 1767; on urgent demand of the Bourbon princes, *suppressed* by pope July 21, 1773. They lingered for a time in Silesia, used by Frederick the Great to improve the schools; in Russia till their revival in 1814 so as to exercise influence on the Catholics of Poland.

4. Religious Thought and Literature (A. iii. 517-62). Catholics produced little non-ecclesiastical literature, were little affected by the prevailing rationalism. Several scholars of note are found in Catholic countries, notably in France. In France, Bossuet (†1704) and Fenelon (†1715) were scholars and preachers; Flechier (†1710), Bourdalou (†1704), Massillon (†1742) great preachers; members of various orders did admirable work in Church History; e. g., Tillemont, Harduin, Labbé, Cossart and others. Toward end of period religious literature declined under influence of skepticism. In Italy were Muratori and Mansi; men of less note in other lands.

(B) LUTHERAN CHURCHES

N. ii. 519-44; K. Secs. 154, 159-60, 167-68; H. ii. 573-87; A. iii. 375-384

1. Orthodox Lutheranism. The Reformation left the churches completely subject to princes whose influence was often evil. The strife and ruin, economic depression and moral degeneration of the Thirty Years War were accompanied and followed by bitter theological battles. A new scholasticism and a rigid, intolerant, polemical Lutheran orthodoxy characterized last half of 17th century in Germany and Scandinavia. Formula of Concord the standard. Emphasis on the objective, external features of Christianity—baptism, the word, confession, eucharist, church, ministry; neglect of the spiritual, and of personal faith; immorality; formal theological preaching. Efforts of Geo. Calixtus (1586-1656), highly educated and widely traveled, professor in University of Helmsted (1613-56), on basis of Bible and consensus of teaching in first five Christian centuries, to bring about more harmony and better feeling (conference at Thorn 1645) precipitated violent *Syncretistic controversy.* Universities of Wittenberg and Leipzig orthodox. Paul Gerhardt d. 1676 most important Lutheran hymn writer.

2. Reaction against dead orthodoxy produced *Pietism,* i. e., personal piety directed toward practical ends,

the German revival. It emphasized the necessity for regeneration and conversion, private Bible study, activity of laymen, personal piety, strict morals, relative indifference to ecclesiastical institutions, sharp polemic against dead orthodoxy, church discipline; bitter opposition of orthodox Lutherans. Beginnings of other men (Arndt, Müller, etc.) gathered up, crystallized and made effective by P. J. Spener (1635-1705), b. in Alsace, highly educated, widely traveled, able, spiritual; pastor and professor in Strasburg (1663-6); pastor at Frankfort (1666-86); began reform work c. 1666, with earnest, practical, spiritual preaching; *collegia pietatis* for devotional and Bible reading 1670 onward; *Pia Desederia* published 1675, in which he sets forth the sad religious conditions and urges as remedy the circulation and study of Scripture, emphasis on spiritual priesthood of believers and practical Christianity, a better spirit in religious discussion, better education of preachers and practical rather than artistic or theological preaching. Spener became chief court preacher at Dresden (1686-91) where he exerted important influence in universities of Liepzig and Halle; provost of St. Nicolai church Berlin 1691-1705.

In 1686 A. H. Francke (d. 1727), Paul Anton and six other young professors in University of Leipzig under Spener's influence formed a club (Collegium Philobiblicum) for exegetical and devotional Bible study; 1690 they began *collegia biblica* (exegetical lectures on Bible for students); opposition (Carpzovius) drove Francke and others out of the University; University of Halle founded 1694 with Tho-

masius in jurisprudence, Francke, Anton and Breithaupt in theology; thoroughly pietistic, immensely popular.

Francke founded an orphan house (1695), printing house, free school and *pädagogicum* through which pietism was propagated; hundreds of pastors and missionaries educated here. Pietism later becomes censorious, divided, polemical. Strife with Christian Wolf (1697-1754), professor of philosophy, who in popularizing teachings of Leibnitz, adopted a rationalistic position, began 1721 and ended in his deposition and banishment 1723. Pietism never formed an independent denomination, and gradually decayed before the rising rationalism, led in first instance by Wolf. It decayed partly because it never appealed to any but the cultured, became narrow, self-righteous and censorious, thus bringing itself into disrepute.

3. Missions now begin among Protestants, chiefly to heathen in colonies of Christian nations. Various voices raised in favor of missions in 17th century were bitterly opposed by orthodox Lutherans. Baron Justinian Von Weltz (1621-c. 1670) wrote in favor of missions 1664 onward; went to Dutch Guiana and soon died, martyr. Spener, Leibnitz, Francke and others advocated missions. Denmark had colonial possessions in E. Indies 1619 onward, and in West Indies 1672 onward. King Frederick IV deeply interested in missions, commissioned court preacher Lütkens (1705) to find and send out missionaries. No Danes being found, two Germans (Plütschau and Ziegenbalg) from Halle were sent out (1705) to Tranquebar, beginning the Danish-Halle Mission in

East Indies; supported by State of Denmark, but manned and directed from Halle, whence sixty missionaries were sent out during the century. First missionary magazine began 1710 (*Missionsnachrichten der ostindischen Missionsanstalt zu Halle*) by Francke. Mission flourished till Rationalism destroyed its support at home. A missionary college at Copenhagen sent missionaries to Lapland (1716 onward) and Greenland (1721 onward).

"United Brethren" most notable missionaries of the period. Count Zinzendorf (1700-60), b. in Dresden, brought up by his grandmother in pietistic atmosphere; studied at Halle, Wittenberg and elsewhere; deeply and earnestly pious; under pressure of his family he entered civil service, but his heart was in religious work; purchased the estate of Berthelsdorf where he spent his leisure in caring for the souls of his tenants; he permitted fugitive Moravians to settle on his estates (1722 onward); Germans and other pious people joined them and they organized *Unitas Fratrum* in 1727, hence are called "United Brethren"; had old Bohemian organization, but accepted Augsburg Confession; not intended as new denomination, but an evangelizing agency; 1728 it was decided to undertake foreign mission work; on a visit to Copenhagen, 1731, Zinzendorf learned of condition of Negroes in W. Indies and condition of natives in Greenland; missionaries to W. Indies 1732, Greenland 1733, Pennsylvania 1735, Georgia 1737, Labrador 1771. At first recognized as members of church of Saxony, but Zinzendorf was banished 1736 and organized a new church with himself as bishop. Missionaries not university

bred, but brave and faithful, doing work in hardest fields; organizations in England and U. S.

4. The Aufklaerung (Illumination), German rationalism. Germany's revival began to wane fifteen years before England's began to rise. Wolf's philosophy, eliminating the supernatural, and recommending natural religion, mastered Germany by 1740, was immensely popular. Assisted by French skepticism (Voltaire) and extensive use of French language and literature. "Popular Philosophy," Semler (d. 1768), Reimarus (d. 1768) (Wolffenbüttel Fragments published by Lessing, 1774 onward); Mosheim (d. 1755); Edelmann (d. 1767). Rationalism put an end to both orthodoxy and pietism.

5. The New Jerusalem Church founded (1783) by disciples of Emanuel Swedenborg (1688-1772), pantheistic mysticism.

(C) CALVINISTIC OR "REFORMED" CHURCHES

N. ii. 568-70, 573-8, 585-7, 589-99; K. Secs. 161:3, 162, 169:1-3; H. ii. 772f, 776-81; 864-8.

Calvinism showed same two tendencies as Lutheranism: (1) hyperorthodoxy, (2) growing liberalism; both fostered strife, deadness and coldness. There is little pleasing history, only theological strife in the earlier years, shading off into liberalism and rationalism in the later.

1. Swiss "Reformed" (N. ii. 568-70; K. Sec. 169:2; H. ii. 773). At beginning of period the Swiss churches were staunchly Calvinistic. Cf. Johann Buxtorf, the Younger (1599-1664). In opposition to school of Saumur (La Place 1596-1655; Cappel 1585-1658, who discovered true history of Hebrew vowel points; Amyraut 1596-1644), which denied verbal inspiration, particular predestination and imputation of Adam's sin, a new creed, Helvetic Consensus Formula (CC. I. 477-89) was drawn up by Heidegger and was adopted (1675) by the "Reformed" cantons and made binding on ministers and theological professors. Rigid Calvinism; it was gradually abolished by one canton after another in first half of eighteenth century. Gradually a more liberal spirit appeared (J. A. Turretin, 1674-1737), and before end of period Switzerland was deeply affected by the rationalism of France and Germany.

2. GERMAN "REFORMED" (N. ii. 585-7; K. Sec. 169:1) were deeply depressed by Thirty Years' War. Prussia, an asylum for persecuted Calvinists of other parts of Germany, and from France. Contrary to provisions of Treaty of Westphalia, Calvinists were persecuted almost throughout the entire period. German Calvinists were deeply affected by the "Illumination."

3. FRENCH PROTESTANTS (N. ii. 589-99; H. ii. 776-81; *Baird, Huguenots and Rev. Edict of Nantes*). Protestants had flourished during first half of seventeenth century, counting possibly 2,000,000, many preachers of ability (DuMoulin, Saurin); four theological schools—*Nîmes,* noted for its attempts to unite Catholics and Protestants; *Saumur,* noted for its modifications of current orthodox Calvinism; *Sedan* and *Montauban,* orthodox; many colleges and other schools. Violent repression began with destruction of all Protestant churches whose existence in 1629 could not be proven. Gradually all church buildings were destroyed, their schools broken up; numberless other oppressions suffered; emigration began c. 1660; possibly 500,000 or more Protestants emigrated in next 30 years; dragonades and inducements of money and position led thousands to become Catholics. Revocation of Edicts of Nantes and Nîmes 1685; nominally freedom of faith was retained, but government now destroyed all organization and property, forbade all worship, banished all preachers, made Protestant marriage invalid. Many remained faithful, especially in S. and S. E. France, and, with or without ministers, held secret worship. Camisard War for extirpation of Protestants in the Cevennes (1702-5); fanaticism,

prophecy, etc. Antoine Court (1695-1760), "restorer of the Reformed Church of France," organized Synod of the Desert (1715), and began to reorganize whole church of France, sending Corteiz to Switzerland to secure ordination. Progress now steady. Theological school for French preachers established at Lausanne 1730. Paul Rabaut (1718-94), wonderful evangelist. Last execution 1762. Influence of Voltaire, Lafayette and the liberals against persecution or proscription. Edict of Toleration (1787) was practically a reinstatement of Edict of Nantes.

4. Dutch "Reformed" (N. ii. 573-8; H. ii. 772; K. Sec. 169:3). The Netherlands not much affected by Thirty Years' War; far more tolerant than other governments; division between Calvinists and Remonstrants (Arminians) continued, rigid Calvinism gradually decayed. *Remonstrants* established a seminary at Amsterdam and produced some men of note: P. Limborch (1633-1712) wrote "History of the Inquisition"; J. Clericus. (1657-1736); other writers and literature. The *Orthodox,* torn by theological strife, produced an immense theological literature. Cocceius (1603-69) became founder of biblical theology and father of "federal theology," according to which the relation between God and man is one of covenants: (1) *covenant of works* before the fall, (2) *covenant of grace after fall,* divided into three *dispensations,* ante-legal, legal, post-legal. He and his followers were liberal in keeping Sabbath, in dress, life and amusements. He was opposed by Voetius (1588-1676), a rigid Calvinist, strict Sabbatarian; practiced peculiarities in dress, abstaining from amusements, etc.

The struggle became political and the people, churches, schools, government divided into warring factions. Compromise finally adopted by which churches should have pastors alternately from the two parties, universities should divide their professors among the parties, etc.

5. Scotland (N. ii. 603-9; H. ii. 864-8). The establishment of the Episcopal church in Scotland on restoration of Charles II (1661) ousted four hundred ministers, led to renewal of the covenant and the formation of a party of Covenanters (Cameronians, or Reformed Presbyterians); they continued as an independent party after the Revolution and re-establishment of Presbyterianism as the state church of Scotland (1689) on basis of the regulations of 1592; Episcopalians a minority, discredited party; Scottish parliament united with the English 1707 under guarantee that the church would not be disturbed; in violation of this agreement lay patronage was restored by the united Parliament in 1711; Scottish General Assembly, having protested several years finally pronounced in favor of lay patronage 1732.

Protest against this act and the growing laxness in life and theology due to Deism and Socinianism known as Moderatism by Ebenezer Erskine (1680-1754), led the assembly to depose him and others (1733), who formed the *"Secession Church,"* highly Calvinistic in theology and rigid in morals; this church split 1749, but the parties reunited 1820 into the "United Secession Church."

In 1752 Thos. Gillespie, refusing to assist in ordaining a man forced on an unwilling church by the patron,

was deposed by the Assembly; he then formed the *"Relief Church,"* moderately Calvinistic.

The *state church* suffered decline in morals, evangelical doctrines and zeal; many men of culture in it: Robertson, the historian; Hugh Blair, the rhetorician; Thos. Reid, the philosopher; John Home, the dramatist; many other preachers were famous as literary men; David Hume (d. 1776) was friendly with preachers. Criticism of current Christianity by Robt. Burns (1759-96); *Moderatism* dominant in state church, but condition not so bad as in England in this period.

(D) ENGLAND

N. ii. 625-50, 681-9, 704; H. ii. 809-27; 844-6, 851f; K. Sec. 169:4f.

During last half of the seventeenth century and first half of eighteenth century, England was at low ebb religiously and morally, due to reaction against (a) preceding political and religious strife, and to (b) Puritan sternness and severity, and (c) to rise of Deism and Socinianism (or Arianism). Drunkenness, profanity, theft, robbing, gambling and the social evil prevailed among all classes to frightful extent; severe laws unavailing; ignorance and poverty among lower classes; in state church plurality, non-residence, luxury and indifference among upper clergy; poverty, immorality and ignorance among lower. The clergy were scorned, religion was laughed at and appeared ready to perish. Preaching lost all distinctive Christian evangelical elements, and only insisted on ethics.

Deism rose in England in this period, was transplanted to France, thence to Germany and the Netherlands, everywhere exercising disastrous influence on evangelical religion. It was a system of natural religion, insisting upon (a) existence of God, (b) obligation to worship Him, (c) obligation to virtuous living, (d) obligation of repentance, (e) immortality with rewards and punishments here and hereafter; but denying revelation (except in nature), miracles, divinity and atoning work of Christ; sought unification

of Christians by stressing the elements of universal religion, acceptable to all parties and classes. It was opposed to atheism, pantheism and theism in that it asserted the existence of a personal God, but thought of him as wholly transcendent and separate from the world. Its founder was Lord Herbert of Cherbury (d. 1648); others were Thos. Hobbes (d. 1679), John Locke (d. 1704), John Toland (d. 1722), Anthony Collins (d. 1729), Mathew Tindal (d. 1733), Bolingbroke (d. 1751), David Hume (d. 1776), Edward Gibbon (d. 1794).

Closely related to Deism was *Arianism* (Socinianism), which insisted on the reality of revelation in the Scriptures, but denied the essential deity and atoning work of Christ. This worked far more harmfully among the masses of Christians than Deism. Founded by Samuel Clarke (d. 1729), followed by Whiston (d. 1752) and Daniel Whitby (d. 1726).

Deism and Socinianism called forth able defenders of Christianity: Joseph Butler (d. 1752), bishop of Bristol, later of Durham; Daniel Waterland (d. 1740), Wm. Warburton (d. 1779), Geo. Berkeley (d. 1753), and others.

1. Dissenters (Congregationalists, Baptists, Quakers, Presbyterians) were deeply affected by the general decline in morals and religious fervor. Not only was there no progress in the early part of the period, but positive decline. *Presbyterians* were swept out of existence by Socinianism; *Calvinistic Baptists* became hyper-Calvinistic, dead till toward end of period. *Arminian Baptists* almost perished from Socinianism; reorganized and started afresh by Dan Taylor (1770).

Congregationalists and *Quakers* suffered decline in the same way.

2. Anglican Church showed most serious decay. Some two hundred clergymen (nine bishops, including Ken and Sancroft) refused to swear allegiance to William and Mary (hence called non-jurors), supporting the Stuarts and regarding themselves as the true church, they kept up separate organization to 1805. Union of Scotland with England (1707), admitting Presbyterians to Parliament, roused high churchmen; punishment of Sachverel, 1709; triumph of Tories, 1710; George I (1714-27) allied himself with Whigs in favor of toleration; sermon by Hoadly, Bishop of Bangor (1717), favoring liberty of conscience, precipitated the "Bangorian Controversy"; Convocation impeached him and was itself suppressed by the government, 1717. General decline until beginning of the Wesleyan revival.

3. Rise of Methodism. The Methodist movement was begun (1738) by John Wesley (1703-91), Chas. Wesley (1708-88), and George Whitefield (1714-70), all Oxford men, excellent scholars, linguists. Wesleys of an old and honored family, sons of high-church rector of Epworth; *John* entered Oxford 1720, bachelor 1724, ordained 1725, fellow and Greek lecturer 1726, a position which he held till 1735, assisting his father at Epworth 1727-9, when he returned to Oxford; *Charles* was known as "Methodist," because of his methodical observance of the regulations of the University; they, Whitefield and others formed a "Holy Club" for Bible study, prayer and practical work, and soon the name "Methodists" earned a reli-

gious meaning. Charles had entered Oxford 1726, became bachelor 1730, tutor, ordained 1735; Wesleys went out as missionaries to colonists and Indians at Savannah 1736-8; contact with Moravians on the trip, and after their return in London led to conversion of John in England, May 24, 1738. *Whitefield,* son of an innkeeper, entered Oxford 1732, was converted 1735, ordained 1736, went as missionary to Georgia. All three began evangelizing in England 1739; opposition of church authorities led to open-air preaching; England, Scotland, Wales, Ireland and America evangelized. Whitefield was moderate Calvinist, powerful preacher, without organizing ability; Lady Huntingdon gave him access to the nobility, built churches, supported pastors, founded Trevecca College, S. Wales; his followers, called "Lady Huntingdon Connection," Calvinistic in doctrine and congregational in polity, were never very thoroughly organized.

Charles Wesley was the poet of Methodism (6,500 hymns), itinerant preacher to 1756, when he settled as pastor at Bristol; later at London. John Wesley, preacher (42,000 sermons) and organizer of Methodism, evangelical Arminian, insisting on personal assurance of salvation, the witness and sanctification of the Spirit, reproducing Moravian piety; powerfully impressing the middle and lower classes; never wished to separate from the Anglican church; held services at other hours, organized *societies* in the church, built chapels, long used lay workers refusing to begin ordaining. His *organization* grew out of the exigencies of the work: *Local societies* organized into classes with class leaders, a steward and local lay preachers; several

societies formed *a circuit,* with "circuit riders" and a presiding elder; above these was the *conference* of preachers. Wesley preached moral responsibility, free grace, universal atonement, possible sanctification and assurance. It was a new joyous type of Christianity, full of song, assurance, emotion and vocal demonstration; *infant baptism* retained, *immersion* the original but not necessary form, service taken from English prayer-book. First class-meeting 1739; first conference 1744, a dispensary 1746, a tract society 1747. First academy opened 1748, Arminian Magazine founded 1778; Wesley instituted legal proceedings to make permanent the conference, and ordained Coke for work in America 1784, thus beginning the separation which was completed after his death.

The followers of Wesley and Whitefield fell into a bitter theological feud. Augustus Toplady, Rowland Hill and others supported Calvinism, while John Fletcher of Madeley, and others, Arminianism.

Scotland and Ireland were affected, but not so deeply as England; but Methodism was destined to do its greatest work in America.

C. AMERICA IN COLONIAL PERIOD

(A) Spanish and Portuguese America

1. *Political History*

In 1494 an agreement was made between Spanish and Portuguese governments by which the former received all newly discovered lands west of a N. and S. line 370 leagues west of the Cape Verde Islands.

Spanish occupied Cuba 1511, spread thence to Florida 1565 on, to Mexico 1521, thence westward to the Philippines and southward through Central and along W. coast of S. America—Peru 1524 on, thence northward to Panama 1537 and southward through Chile into Argentina, founding Buenos Aires 1580. The vast territory was at first divided into two "kingdoms" governed by a "council of the Indies" through viceroys: (1) New Spain, including N. American possessions and Venezuela, capital Mexico; (2) New Castile including the Isthmus and all S. America (except Brazil and Venezuela). Later was formed (3) viceroyalty of New Granada (including Venezuela, Colombia, Ecuador) in 1718; (4) Viceroyalty of Rio de la Plata 1776, capital Buenos Aires. Smaller governments known as captain-generalships made at different times (Guatemala 1527, Venezuela 1773, Cuba 1777, Chile 1778) formed basis for modern S. American states.

Brazil began to be settled by Portuguese after 1510;

in 1534 the country was divided into captaincies, united under one governor-general 1549. Brazil never so dominated by the home government as were the Spanish possessions.

Both Spanish and Portuguese almost destroyed the Indians through forced labor; Negro slaves imported from Africa in great numbers; white, red and black races greatly mixed.

2. *Religious History*

In the Spanish dominions Cath. church was firmly established and organized, but was wholly subject to crown of Spain which formed dioceses, founded churches, monasteries, etc., appointed bishops and all other ecclesiastical officials, having the complete patronage of the church; papal laws and documents must be approved by gov.; many monastic *orders* (Jesuits, Dominicans, Franciscans) great *endowments; inquisition* established 1569 at Lima had jurisdiction over goods, literature, life, but not over Indians; zealous mission work among Indians in early days, declined toward end of period. Archbishoprics of Lima, La Plata, Mexico; many bishoprics; Universities of Mexico, Lima, Bogota, Cordoba.

First bishop in Brazil 1552 at Bahia. Jesuits did much mission work among Indians whom they organized for political, religious and economic purposes; church never well organized and vigorous as in Spanish possessions.

(B) North America

H. ii. 875-91; N. ii. 563f, 615-18, 658, 666-77, 691-6.

I. General Characteristics

All types of European Christianity were transplanted by the colonists to America, and in some cases by law established.

a. *Catholics.* Spanish and Portuguese Catholics settled S. and Central America, Mexico, W. Indies and southern parts of North America; French settled the region of the St. Lawrence, Great Lakes and the Mississippi, 1604 onward; English Catholics, Maryland. Catholics did much mission work among the Indians, many of whom were soon converted to that faith.

b. *Protestants* settled along the Atlantic seaboard in small, independent, more or less hostile colonies. In Virginia (1607 onward) *Anglicans;* also in N. and S. Carolina population was mainly Anglican, so in Georgia (1735 onward); in New England (1620 onward), *Independents and Puritans,* fleeing from persecutions of Laud; in New York (New Amsterdam till 1664), *Dutch Reformed* (Presbyterians), 1623 onward; in New Jersey, *Swedish Lutherans;* West Jersey and Pennsylvania, *Quakers* (1682 onward); *German Lutherans, Moravians and Reformed* in Pennsylvania and in small colonies elsewhere; Scotch Irish *Presbyterians* at various points in the Alleghenies; French *Huguenots* in South Carolina and elsewhere; Roger

Williams, a Congregationalist, driven from Boston, founded colony with freedom of conscience at Providence 1636, and 1639 became *Baptist* and organized first Baptist church in America.

c. The hard and dangerous conditions of life, together with meager means of cultivating the moral, religious and intellectual life, caused degeneration for a time. Nevertheless the colonists, especially in New England, were devoted to *education.* Public schools as early as 1640; Harvard College founded 1636; William and Mary 1693, Yale 1701, Princeton 1746, Brown 1764.

d. *Negro slavery* introduced at Jamestown 1619 and by 1790 there were over 700,000; came direct from Africa or from W. Indies; chiefly used in South where their labor was more profitable than in the colder climate of the North.

e. The Revolutionary War (1776-83) and association with French worked to injury of religion. The Constitution (1789) established the first secular state in which the state is freed from all obligation to support or control religion, assuring freedom of conscience.

II. Separate Churches

1. The Church of England was established in Virginia (first church Jamestown, 1607), the Carolinas, New York (after 1664) and Maryland (after 1655). In Virginia it was well-endowed; everywhere except Virginia it contained only a minority of the population, often with unworthy ministers, subject to England. They were largely loyalists in the Revo-

lution, at the close of which they were weak and discouraged. They then separated from English Church, revised the "Prayerbook" to suit the changed conditions and adopted the name of "Protestant Episcopal Church," 1785. Samuel Seabury was consecrated their first bishop by non-juring bishops of Scotland 1784; Provost and White by Archbishop of Canterbury 1787.

2. CONGREGATIONALISTS formed the "established church" of Massachusetts and Connecticut (First Church Plymouth 1620, Mayflower), Calvinistic in theology, semi-presbyterial in polity, theocratic, church membership being necessary to citizenship; many able and learned men. *Cambridge Platform* (1648) strongly presbyterial; public profession of faith necessary to communion; only those in communion were eligible to office and the rights of citizenship or had right to have their children baptized; all required to assist in support of the ministry; object was to eliminate dissent; *Half-way Covenant* (1662) extended privileges of baptism to children of persons who were moral and orthodox even though not themselves church members and admitted to communion; in practice this regulation was extended to include children of others; it aroused bitter controversy and led to sharp decline of religion; it was called "Stoddardism." Repeated attempts to unite Congregationalists and Presbyterians failed. Presbyterianizing of Congregational churches by associations in Massachusetts (1705) was never effective, but in Connecticut it was accomplished by *Saybrook Platform* (1708).

Immorality, deadness and Socinianism affected

American churches of the period as those of England. The tide was turned by Great Awakening. It was begun by Gilbert Tennant and other Presbyterians in middle colonies (1726 onward); furthered and strengthened by Jonathan Edwards at Northampton (1734 onward), assisted by visits from Geo. Whitefield throughout all the colonies 1739 onward. Many thousands converted. The revival aroused much opposition in New England among the churches and preachers of all communions, and by Harvard and Yale. Churches split, newly converted people separated and formed new evangelical churches, known as "Separates" or "New Lights"; many preachers professed conversion. The movement developed a new type of theology known as "New England Theology," a modified evangelistic Calvinism. Revival continued at intervals almost to the Revolution.

3. Presbyterians—English, Dutch, Irish—scattered in the Jerseys, Pennsylvania, Delaware, Maryland, Virginia and elsewhere, began to be aroused and organized 1683 by Francis Makemie; *first presbytery* (Philadelphia) organized 1705; 1716 the seventeen churches of America organized *first synod;* 1729 the synod adopted the *Westminster symbols.* Two types or tendencies now manifest themselves. The "Old Side" insisted on educated ministry and discouraged the revival, "New Side" insisted on converted ministry and favored revival; split 1741 to 1758; Presbyterians were strong patriots and wielded great influence in the Revolution.

4. American Baptists sprang up on American soil and have been but slightly reinforced by immigration.

Roger Williams (1604-83) reached conviction that only immersion of a believer was baptism, was baptized by E. Holliman and then baptized Holliman and others (1639), thus forming the first Baptist church in America, at Providence, R. I. He and his followers were Calvinistic ("Particular") Baptists; soon Arminian ("General") Baptists appeared and quickly got the lead. The church split and the Calvinistic wing eventually died. Other churches arose gradually at Newport and elsewhere. They too were troubled with division over Arminianism, the keeping of the seventh day ("Seventh Day Baptists"), imposition of hands on newly baptized ("Six Principle Baptists"). Baptists grew very slowly to Great Awakening, Providence, Philadelphia and Charleston being chief centers. *Philadelphia Association* organized 1707. Great Awakening opposed by many Baptists, but it put Calvinism in the ascendancy and aroused Baptists to more evangelistic zeal. Many of the Pedo-Baptist converts ("Separates"), especially in New England, became Baptists known as *"Separate Baptists"* 1750 onward; the older Baptists were then called *"Regular Baptists."* Transplanted from New England to Virginia and North Carolina by Shubal Stearns and Daniel Marshall, the "Separate Baptists" flourished greatly (Sandy Creek Association). The two parties, at first unfriendly, were almost entirely united before end of century, forming in Virginia and N. Carolina and Kentucky the *"United Baptists."* London Confession of 1689 was adapted and adopted by the Philadelphia Association (1742), and hence is known as Philaphia Confession of Faith (B. C. F. 293-9); also the

English "Baptist Catechism." Rhode Island College, now Brown University, was founded 1764, James Manning first president.

5. Other Denominations. (a) *Catholics* were very few and discouraged at close of Revolution. (b) *Lutherans* (began to be organized by Mühlenberg 1743) and Moravians in depressed condition. (c) *Quakers* persecuted by Massachusetts 1656-60 (three men, one woman executed), settled in New Jersey, Delaware and Pennsylvania 1681 (latter under patronage of Wm. Penn was founded on basis of religious freedom), flourished greatly till toward end of period. (d) Methodists began their career in New York 1766 (Philip Embury and Barbara Heck), then in Maryland and Virginia; first conference 1773; Wesley ordained Thos. Coke superintendent for America 1784. Coke ordained Francis Asbury in Baltimore (Dec., 1784) and they organized the "Methodist Episcopal Church." Wesley gave them a liturgy, rules, and a modification of 39 articles for a creed (CC. III. 807-13).

SECOND PERIOD, 1789 TO 1914

A. EASTERN CHRISTIANITY

K. Sec. 206, 7.

(A) *Eastern orthodox church* is the most conservative, reactionary and ineffective type of Christianity. During this period of enlightenment and progress it has remained stationary and obstructive. It numbers some 120,000,000 of population of several nationalities, unified in the main in doctrine and worship, but using different languages and divided in government; education is neglected, no literary or missionary interest or activity, morals low; has spread only with expansion of Russian domain. During the period Turkey has been gradually driven from S. E. Europe, freeing many orthodox Christians who have set up national churches; Russia has greatly expanded over N. Asia, everywhere establishing the orthodox church with its powers of life and death.

1. *Orthodox church in Turkey.* It is under patriarch of Constantinople (appointed by Sultan) and synod of twelve bishops chosen every two years by their colleagues; oppressed, inactive and ineffective; uses Greek language in services, is tenacious of its theology and customs, resists Mohammedanism but makes no converts from it. Patriarchates of Antioch (c. 100,000, patriarch residing at Damascus), Jerusalem (c. 15,000) and Alexandria (c. 8,000 under English rule) are ecclesiastically subject to patriarch of Constanti-

nople. Archbishopric of *Cyprus* (c. 200,000) never entirely subject to patriarch of Constantinople, recently freed from Turkey.

2. *Churches of S. E. Europe* freed from Turkish rule in this period are those of Greece, Bulgaria, Servia, Rumania, Albania. They have been organized in independence of Constantinople as national churches. (1) That of *Greece* (c. 2,000,000) is largest in size, most vigorous, progressive and intelligent; war of independence (1821-9) led to founding of monarchy 1830; Greeks are intelligent, with system of public and private general and technical education, University of Athens; keen politicians, many newspapers. The *church* is governed by a Holy Synod (five ecclesiastics, Metropolitan of Athens president), thirty-two bishops nominated by king, c. 5,000 priests, many monks; Protestants, Roman Catholics, Jews and Mohammedans also present; Constitution of 1864 guarantees toleration to all creeds without civil disabilities.

(2) *Servia* began struggle for freedom 1804, became autonomous principality under Turkish suzerainty 1830-79, since then a hereditary constitutional monarchy. Population c. 3,000,000; compulsory education but much ignorance.

The *Church,* independent of Constantinople, governed by synod of bishops under Metropolitan of Belgrade; ecclesiastical courts and canon law still in operation; liberty of conscience unlimited, liberty of worship for Roman Catholics, Jews, Mohammedans and some Protestants.

(3) *Bulgaria* suffered frightfully in struggle for freedom; became an autonomous principality under

Turkish suzerainty 1878; independent hereditary kingdom 1908; population c. 5,000,000, mostly small farmers; compulsory education since 1891; intelligent, moral, patient, persistent, progressive people.

The *National Church,* having c. 3,000,000 population, was, under Turkish rule, subject to patriarch of Constantinople who appointed Greek bishops and clergy (Phanariots), used Greek language in schools and worship, in effort to Hellenize the country. Owing to bitter opposition of the Bulgars, Turkey in 1870 established a free Bulgarian Exarchate with fifteen bishoprics; the exarch, elected by the Bulgarians, has resided at Constantinople; Church is governed by Holy Synod of four metropolitans; laity have large share in selection of ecclesiastics who must be confirmed by government; worship in Slavonic; religious freedom guaranteed and clergy of all denominations are paid by the state; Protestants (chiefly Methodists), Roman Catholics, Jews, Mohammedans are present.

(4) *Rumania* began struggle for freedom c. 1804; first recognized as a principality under suzerainty of Turkey, it had stormy history till its independence was recognized by Treaty of Berlin 1878; became hereditary monarchy 1881; population of c. 7,000,000 much mixed; compulsory education nominally but majority of people are illiterate; progressive and ambitious.

The *State Church,* recognized as independent by patriarch of Constantinople 1885, is governed by Holy Synod, an ecclesiastical body under presidency of Archbishop of Bucharest; bishops elected by Congress and Holy Synod sitting together; religious and civil

freedom guaranteed to all creeds; many Jews, some Protestants, Armenians, Roman Catholics.

(5) *Montenegro* (never subject to Turkey) and Albania (made free hereditary monarchy 1914) principally Greek orthodox.

3. *Russia* has expanded enormously in last period, population more than 150,000,000 greatly mixed; government autocratic and oppressive, education neglected or repressed, life corrupt; serfs freed 1861.

The *church* continues a department of state, inert, reactionary, obstructive, numbering c. 90,000,000. Russians are profoundly religious in public and private life, but immoral and superstitious; pilgrimages, worship of *icons,* church attendance; monastic lands confiscated under Catherine II (1762-96); like secular clergy monks are supported by state; *Bible* widely circulated in 18th century is not now forbidden; *clergy,* released from bondage of caste 1864, still form strict class, without adequate education or sense of obligation; must be married while bishops must be unmarried. Many *sects* in Russia, some very ignorant and fanatical; Raskolniks ("Old Believers," several millions, split off on ritual), Molokans and Doukhobors (Scriptural, anti-ritual, anti-hierarchical), Stundists (in S. Russia, essentially Baptists, result of German influence); also Roman Catholics, Jews, Baptists, Mohammedans, etc.

(B) *Other Eastern churches.* 1. *Armenian church.* After fall of Constantinople (1453) the Armenian patriarch of Constantinople was made subject to the Sultan, and the church organization (bishops, priests, etc.) given political authority over Armenians; this

degraded the church; 1828 part of Armenia was occupied by Russia and the *catholicos* (of Etchmiadzin) became a Russian subject, elected by his own bishops; he with patriarchs of Constantinople and Jerusalem and the bishops constitute the Holy Synod, the governing body. Armenians, the most important Christian body in Turkey; many peculiarities; have suffered terribly from Turks; depressed, ignorant, but shrewd and tenacious.

2. *Jacobites and Nestorians* in Persia and elsewhere are few and greatly depressed. *Copts* in Egypt under English rule are beginning to improve; likewise the Abyssinians, who still have many non-Christian peculiarities.

(C) *Protestant missions* specially from America and England have flourished since 2nd quarter of 19th century; effort has been directed for most part toward awakening and reforming existing churches rather than conversion to Protestant views; good schools for men and women at many points, notably Robert College, Constantinople, and Syrian Protestant College, Beirut. This work is done in many parts of the Turkish empire.

B. WESTERN CHRISTIANITY

General Characteristics

This has been in many respects the most progressive and glorious period in the world's history.

1. Politically. (a) Growth of constitutional, popular government has been marked; (b) growth in size and power of United States; (c) unification of Germany, foundation of the Empire 1870; (d) unification of Italy and establishment of united kingdom 1870; (e) winning of freedom by Spanish and Portuguese colonies in S., Central and N. America, all of which then established republican governments; (f) France becomes republic (1870), Brazil 1890, Portugal 1912; (g) Kingdom of Holland founded 1815, Belgium 1830, Norway secedes from Sweden and becomes kingdom 1906; (h) Holy Roman Empire dissolved and Austrian Empire formed 1806; (i) Austria gradually loses all N. Italy and the Netherlands; Spain loses remainder of her colonial empire 1898; (j) China in 1840 and Japan in 1851 opened to foreign commerce, religion and settlement. Japan adopts western education, science and government and takes place as one of the great nations. China becomes republic 1912; (k) Russia expands over N. Asia (Siberia) to the Pacific; (l) Turkey is almost driven from Europe and several independent Christian states set up in S. E. Europe—Greece declared her independence 1821 and founded kingdom with approval of European powers

1832; Servia became autonomous principality 1830 and kingdom 1882; Bulgaria became semi-independent principality 1878, and an independent kingdom 1908; Rumania became a principality 1861 and kingdom 1881, kingdom of Albania formed 1914; (m) Africa divided among the great powers, who colonize and exploit it, principal portions being held by the Protestant powers England and Germany; (n) wonderful expansion of English speaking peoples; (o) Hague Peace Conferences 1899 and 1907 and wide adoption of principle of arbitration and other means of limiting the probability and horrors of war; (p) Geneva Convention (Red Cross) 1864 for care of sick and wounded; (q) tremendous growth of international law for the amelioration of the horrors of war and the protection of neutrals.

2. Religiously it has been marked by (a) expansion of Greek Church in territory and political power, (b) by rise of Roman Catholic states of Italy, Belgium and all American states from Mexico southward; decline of Catholic Spain, Austria and France; (c) rise of Protestant states of Holland, Germany, Norway and the great British colonies of Canada, S. Africa, New Zealand and Australia; great expansion of the Protestant United States; all the newly settled lands except S. America are Protestant; (d) expansion of Protestantism through missions into all parts of the world; (e) separation of church and state in all the newer nations, in Ireland (1869) and France (1905), in Geneva, Basel, Portugal; (f) adoption of religious toleration in practically all lands, Christian and non-Christian; (g) dissolution of all ecclesiastical courts

and states, including the papal state (1870); (h) great expansion of Protestant missionary interest and activity among all denominations at home; vast societies for disseminating information and gathering funds; (i) rise of many auxiliary Christian organizations such as Sunday-schools (Robt. Raikes 1780), Young Men's Christian Association (Geo. Williams 1844), Salvation Army (Wm. Booth 1861), Young People's Societies (F. E. Clark 1881), rise of women's missionary societies; Catholic organizations of laymen such as Knights of Columbus; (j) rise of several new denominations especially in America—Mormons, Disciples, Christian Scientists, etc.—more recently a tendency toward union among Protestants at many places; (k) tremendous interest in the Bible; revisions and translations, popular study, study in schools and colleges, critical study (lower and higher), exploration of Bible lands; (l) decline of interest in dogmatic theology, creeds, catechisms; emphasis on the application of Christian principles to practical life; (m) great expansion of religious press; (n) extensive charities; (o) home missions and revival type of Christianity; (p) vigorous criticism of Bible and life of Christ, going from Germany to America and other lands, dividing all churches into hostile camps.

3. Socially and Economically the period has been marked by (a) rise of the masses in education, wealth, comfort, influence; (b) complete abolition of slavery in all Christian lands; (c) adoption of universal manhood suffrage in many countries (and in some countries woman's suffrage); (d) tremendous aggregations of capital in conflict with organized labor; (e)

struggle with slum, intemperance, gambling, "the social evil"; (f) general diffusion of intelligence through the daily, weekly, monthly and quarterly press and the great multiplication of books; (g) enormous increase of wealth, from manufacture, agriculture, commerce, mining; (h) advance in surgery and medical knowledge, resulting in improved health, lower death rate (especially among children) and consequent longer life; (i) consequent rapid expansion of population; (j) various migrations of peoples; (k) increasing religious complexity due to extension of denominations everywhere.

4. Educationally. (a) Widespread adoption of free school system supported by the state from primary school to university, often compulsory in lower grades; illiteracy has almost disappeared from some countries; (b) great literature (mainly favorable to Christianity) in Germany, France, England, Norway, America, Russia, Italy.

5. Discoveries and Inventions. (a) Almost the entire surface of the earth has been explored, the N. pole having been discovered by Peary 1911 and S. pole by Amundsen 1912; (b) wonderful discoveries in all natural sciences—astronomy, geology, chemistry, zoology, biology, etc.; (c) subjection of steam and electricity to service of man.

6. Thought. Intellectual activity has been very great. (1) It has been predominantly scientific, developing the doctrine of *evolution* which has modified every phase of thought (Darwin 1859); (2) historical method and attitude have been applied to every phase of life; political history and church history have been recast and rewritten; ancient history revolu-

tionized; the history of society, etc., written for first time; (3) philosophical thought rather decayed (Fichte, Schelling, Hegel, Herbart, Lotze, Schopenhauer, Spencer) in first half of period, gradually reviving since 1860; (4) much thought is materialistic, semi-pantheistic, anti-supernatural, rationalistic, skeptical.

(A) Catholic Church in General

N. ii. 442-67, 492-518; H. ii. 757-9, 770f, 853-5; K. Secs. 185-91; A. iii. 386-423

1. French Revolution, 1789-1814 profoundly affected the whole church and all Europe. It was an effort at "Liberty, equality, fraternity;" it was aimed at state and church as then constituted; due to reaction against absolutism and oppression in state, wealth and corruption in church, to skepticism and even atheism; state and church allies against the people. Upper clergy were wealthy, worldly, corrupt; the lower clergy poor, ignorant, inefficient. Church owned half the landed and much other property of France, was recipient of royal gifts and enjoyed right of demanding tithes; the clergy (one-hundredth of the population) enjoyed one-fifth of total income of France. Financial embarrassment of the government, due to extravagance, compelled calling of the Estates General (*clergy, nobility, commons*) which became

(1) *The National or Constituent Assembly* (May, 1789-April, 1791). Third Estate quickly got the upper hand, declared themselves to be the only rightful representatives of the French people, were joined by the other estates, and undertook to reform France and

give her a constitution. The effort was made to sweep away royalty and nobility and make the church a department of state. The church became involved on account of its vast wealth which was demanded to meet the financial needs of the state. The most important acts bearing on the church were: Abolition of tithing system Aug. 10; Dec. 21 freedom of worship and full citizenship given Huguenots, and a little later to all other dissenters; Nov. 2 all church property was confiscated and the state undertook to support the church; Feb. 14, 1790, all monastic orders were abolished.

Finally on July 12 was adopted "The Civil Constitution of the Church," abolishing existing organization of the church in France and severing its relation to the papacy; establishing ten metropolitans and eighty-three bishops (instead of 136) with dioceses corresponding to political divisions; *bishops and priests* to be chosen by electors as other officers of state, inducted into office by metropolitans and bishops after swearing allegiance to the state; a *theological seminary* in every diocese. Most of the clergy, higher and lower, refused to swear allegiance to this constitution ("non-juring clergy"), were deposed and their places filled by others ("Constitutional Clergy"). Pius VI condemned the constitution (April, 1791) and forbade the new clergy to exercise their functions; in response the Assembly confiscated Avignon and Venaissin which belonged to pope; rioting and violence begin; many clergy and nobles emigrate.

(2) *Legislative Assembly* (Oct., 1791-Sept., 1792) proceeded further against the clergy; forbade special

priestly dress, gave the registration of births, deaths, and marriages to civil officers; great violence by mobs which massacre non-juring priests at Avignon, Paris (300, an archbishop and two bishops), Meaux, Rennes, Lyons and elsewhere. Arrest of the king, Louis XVI, Aug. 10, 1792, and calling of

(3) *National Convention* (Sept., 1792-Oct., 1795). Sept. 21, 1792, France was declared to be a republic; and Jan. 21, 1793, king was executed. This began the Reign of Terror; coalition of foreign powers against the Revolution; non-juring clergy banished in April, some 40,000 leaving the land, and constitutional clergy allowed to marry; Sept. 22 names of days and months changed and a ten day period substituted for week; execution of Marie Antoinette in October, Christianity abolished in November and worship of Reason instituted, the state being officially atheistic; churches desecrated throughout France.

Reaction set in in 1794; worship of Reason abolished, a Supreme Being and the immortality of the soul recognized on motion of Robespierre; Catholic and Protestant worship permitted 1795 at first in private and then in public; gradually the church buildings were restored to religious purposes, but religion had no legal standing till concordat of 1801.

(4) *The Directory* (1795-9). Coalition war against France 1792 onward; great French success; *Napoleon* appears 1794; Directory gradually restores order in the state and carries on successful war against outer foes; 1795 pope joined the coalition against France; to punish him Napoleon invaded Italy, captured Rome 1798, dissolved papal state, founded Roman Republic,

carried pope prisoner to France where he died 1799; succeeded by Pius VII (1800-20). French defeats lead to independence of papal state. During this period there was no change in ecclesiastical conditions in France; all churches enjoyed a limited tolerance.

5. *Consulate* (1799-1804). Napoleon first consul for life and exercising all real power. Concordat with Pius VII in 1801—Catholicism recognized not as the state church but as the religion of the majority of Frenchmen without political advantage; all bishops ("Constitutional" and "non-juring") required to resign and number of bishops reduced to sixty; all archbishops and bishops to be nominated by government, consecrated by pope; all higher clergy compelled to take oath of allegiance, lower clergy must be satisfactory to government; clergy paid by state; pope renounced all right to confiscated property, and forgave married clergy; civil control of worship. No provision for restoration of *monasticism.*

Protestants and Jews soon accorded same rights as Catholics, their clergy and worship being free and supported and controlled by state. Lutherans were granted a seminary at Strassburg and the Reformed one at Montauban. In the "Organic Articles" Napoleon also established civil marriage.

By Peace of Lunéville February, 1801, France received all territory on left bank of Rhine, and to compensate the various states which lost territory in this way (Bavaria, Baden, Wurtemburg, Prussia, Oldenburg, Hanover) most of the ecclesiastical states and all the imperial cities (except Lübeck, Hamburg, Bremen, Frankfort, Augsburg, Nuremburg) were con-

fiscated and apportioned among them in 1803. This act was of vast importance. It unified German territory, secularized the ecclesiastical states, incorporated the free cities, and practically put an end to the empire which was dissolved in 1806.

(6) *Empire* (1804-15). Napoleon crowned emperor Dec. 2, 1804, after anointing by Pius VII at Paris; soon broke with the pope, dissolved papal state and incorporated it into France (1809), and when pope protested, imprisoned him in Savona and Fontainebleau, where (Jan., 1813) pope signed concordat giving up papal state and transferring the curia to Avignon. Napoleon's reverses led him to release the pope March 10, 1814, who reorganized *Jesuit Society* Aug. 7, 1814.

2. Period of Reaction (1815-40). The Congress of Vienna (1814-15) nullified much of Napoleon's work: In Spain, Sardinia, Tuscany, Modena the old dynasties were restored; Austria received Milan, Venice, Illyria, Dalmatia, Salzburg, Tirol, Gallicia; Prussia was enlarged; the Kingdom of the Netherlands was created; Russia, Sweden, and England were all enlarged; the papal state was restored to the pope; in lieu of the old empire, dissolved in 1806, was formed the "German Bund" of 38 states with a constitution guaranteeing religious freedom to all confessions. This Congress began a general reaction against the "illumination" and Revolution. In the Catholic church it took the form of Ultramontanism, that is, emphasis on papal infallibility and authority, opposition to civil, intellectual and academic freedom, bitterness towards Protestantism, Bible societies, Freemasons; as the

church lost its political influence and its property bishops became more subservient to the pope. *Favorable concordats* with German, Dutch, South American and other states; Jubilee 1825; *emancipation of Catholics* in England 1829; widespread revolution 1830, *Belgium* becomes independent Catholic state; successful struggle with *Prussia* over mixed marriages and academic freedom. Austria called in to suppress rebellion in papal state 1831.

3. Pius IX (1846-78), at first a liberal, becomes a reactionary after the year of the Revolution (1848), favoring Jesuits, fostering superstition, condemning every form of freedom, etc. Assumed authority to declare *immaculate conception* of Mary to be a dogma of the church December 8, 1854 (CC. II 211f); published *Syllabus of Errors* Dec. 8, 1864 (CC. II 213-33); celebrated 19th centennial of death of Peter and Paul (1867); *Vatican Council* (Dec. 8, 1869-Oct. 20, 1870) declared infallibility of pope (CC. II 234-71). Italy was gradually united under Victor Emanuel, king of Sardinia (1859-70), who captured Rome (Sept. 20, 1870) and made it capital of the new kingdom; the papal state was confiscated; the pope was permitted to retain Vatican, St. John Lateran and the castle Gandolfo, and to have his own postal system, government, officials, handsome income. The Vatican Council led to schism of some 70,000 Catholics, chiefly in Austria (Old Catholics 1873 onward); they held to Scripture versus tradition, councils of first five centuries, communion in both kinds, marriage of clergy, use of vernacular, renunciation of papal authority; the body has not flourished, but dwindled.

4. Latest Period (1878-1914), Leo XIII (1878-1903), "peace pope," a skilled diplomat, but reactionary, ultramontane; restored friendly relations with the various powers. Pius X (1903-1914), pious, earnest, but mediæval and unskilled in diplomacy; at war with France 1904 onward; new Syllabus of Errors and encyclical on Modernism 1907. In 1908 he removed United States, Canada, Netherlands and some other countries from the position of mission fields.

5. Catholic Missions have been vigorously pushed in all parts of the world; directed by the Propaganda at Rome, supported by various societies, e. g., "Society for the Propagation of the Faith," founded 1822 at Lyons, "Association of the Holy Childhood of Jesus," founded at Paris 1844, and others; also by various governments (especially the French which has been till recently the protector of Catholic missions), by income of the orders and invested funds of the Propaganda. Jesuits, Franciscans, Dominicans, Lazarists and some other monastic orders furnish the missionaries; equipped with schools and colleges for training missionaries, educating children, etc.; strong religious press; missions well organized at home and in most of the nations of the earth. Roman Catholics now number in population some 255,000,000.

6. Modernism is a term applied by the pope to a recent movement for larger freedom in Catholic church specially in Italy and France; due to rationalism, religious revival, study of biblical exegesis and Church history, philosophy and natural sciences. Pius has exercised all his power to suppress it.

(B) Christianity in Countries of Europe

Christian history now becomes so complex that it seems best to treat it by countries.

1. Germany

References: N. ii. 544-63; H. ii. 745-52; K. Secs. 176-84, 193-97; A. iii. 424-30.

(1) *Political History.* Wars of Napoleon greatly harried but thoroughly aroused Germany; political conditions much modified, ecclesiastical states and free cities almost disappear; empire was dissolved 1806 leaving the states free and independent; *German Bund* formed at Congress of Vienna 1815 composed of thirty-five states, of which Austria, Prussia and Bavaria were the leading ones; tariff union 1833; revolutions force the princes to grant *constitutions* in several of the states 1848; *attempt to form a German Empire* 1848-9 failed through rivalry of Prussia and Austria; in *war of* 1864 Austria and Prussia take from Denmark the duchies of Lauenburg, Schleswig and Holstein; the *war of* 1866, Prussia and small North German states defeat Austria supported by Saxony, Hanover, both Hesses, Bavaria, Wurtemburg, Baden, etc.; *German Bund* dissolved; Austria excluded from Germany; Schleswig-Holstein, Hanover, Electoral Hesse, Nassau and Frankfort incorporated in Prussia; a *North German Bund* formed 1867 under leadership of Prussia; victorious war with France 1870-1 led to organization of *German Empire* Jan. 18, 1871, at Paris with Prussia at its head, including all the German states except Austria. The various states retain

their own governments with much local freedom and authority.

(2) *Religious History.* (a) Astounding intellectual activity along all lines: Church history, exegesis, theology, lives of Christ, church government; Germany the theological teacher of the world; weakness in practical matters such as missions (home and foreign), charities, preaching. Churches supported by the states, dissenters tolerated with considerable restrictions; much irreligion and atheistical socialism; *universities* usually rationalistic, anti-supernatural.

(b) UNION of Lutherans and Reformed into "Evangelical Church," begun in 1817 at the Reformation Jubilee, was a union in cultus and constitution. It met considerable opposition especially among Lutherans. It began in Hesse-Nassau and Prussia; union in the Palatinate 1818, Baden 1821, Hesse 1823, etc.; universities of Halle and Wittenberg united at Halle. The union and the introduction of a new liturgy caused a small body of Lutherans to secede and remove to America.

(c) GERMAN THEOLOGY. *Rationalism* continued throughout the period, but was early modified by the philosophy of Kant (1724-1804), Fichte (1762-1814), Schelling (1775-1854) and Hegel (1770-1831), and by the theology of Schleiermacher (1768-1834), Neander (1789-1850) and others. Schleiermacher was the most important theologian of the century, overcoming rationalism through emphasis on *feeling* as the basis of religion, and giving Christian experience a place in theology. Apparently almost dead rationalism was aroused anew (1835) by D. F. Strauss' "Life of

Jesus," by the Tübingen School of N. T. criticism founded by F. C. Baur (1826-60) and the O. T. school of Wellhausen, Kuenen and others.

Albrecht Ritschl (1822-89), the founder of the school of theology, now represented by Harnack, Kaftan and others, which sought to free religion from the dominance of philosophy and science by refusing to make metaphysical statements that go beyond experience. Christ reveals God and has the value of God to men (value-judgments), about his essential nature no statement is made; metaphysics as a source of knowledge has no value; emphasis on person of Christ, kingdom of God, etc., immensely influential in Germany.

The Mediating School were marked by ability, piety, learning; have handled Bible freely, but have insisted on divinity of Christ, fact of revelation and miracle, the substantial accuracy of Scripture; notable representatives were Tholuck, Dorner, Rothe, Lange, et al. In the first quarter of the 19th century an important revival sprang from this circle in many N. German states, leading to formation of conventicles, societies for foreign and home missions, care of the sick, etc.

High Church Lutheran party insisted on importance of church and ordinances. Stahl, Franz Delitzsch, and other prominent clergymen and professors.

Expulsion of Jesuits, Redemptorists, Lazarists, etc., 1872, in the Kulturkampf in Prussia (1873-87), which was a struggle to control ultramontane tendencies of the Catholics.

Other denominations established: *Baptists* began work in Germany 1834; persecuted and grew slowly;

now have more than 40,000 members; seminary at Hamburg, organizations extending over the empire. *Methodists* also at work.

2. Austria (K. Sec. 198) was leading power at Congress of Vienna, receiving all N. Italy, but has lost enormously in power and political importance during the period—lost Italian possessions and was excluded from newly organized German Empire in 1870; has been reactionary in politics and religion, but there has been progress. In 1833 Lutheran and Reformed churches were given full freedom in Hungary and Transylvania. In Austria there has developed since 1897 a strong "Loose from Rome" movement; several thousand persons have become Protestants, chiefly Lutherans. Protestantism is now tolerated and protected by government in all these lands, is supported by German churches and is making progress, but the government and the great majority of the people are staunchly Catholic.

3. Italy (K. Sec. 204) was left by Congress of Vienna (1815) divided; so it remained to 1859, revolutions and efforts at union being suppressed by Austria and France; three union parties: (1) union under pope, (2) union as a republic (Garibaldi), (3) union under Sardinia (Cavour and Sardinian kings).

Sardinia, supported by France, defeated Austria 1859, thus winning Lombardy; Tuscany, Parma, Modena, successfully drove out their rulers and united by vote with Sardinia March, 1860; Garibaldi overthrew the government of the two Sicilys, which were then incorporated into Sardinia by vote (Oct. 1860); 1861 name was changed from Kingdom of Sardinia to

Kingdom of Italy; 1865 Florence was made capital; 1866 Italy as ally of Prussia received Venice from Austria, and when French troops were withdrawn (1870) Rome was taken Sept. 20, and (1871) made capital. Sardinia had tolerated Protestants since 1848 and united Italy gives complete religious freedom since 1870. In 1873 the orders were banished from the province of Rome and in 1879 civil marriage before the church ceremony was made compulsory. Pope declares himself a prisoner in the Vatican and refuses the stipend from Italian government. No diplomatic relations between king and pope. Now 30,000 or more Waldenses; small contingent of Baptists (American and English) and American Methodists.

4. SPAIN. (K. Sec. 205.) Spain had begun to decline under Philip IV (1621-65), Dutch Netherlands being given up 1648, Portugal reasserted its independence 1640; in Wars of Spanish Succession (1700-14) Spain lost Belgian Netherlands, Naples, Sicily, Sardinia, Lombardy and Gibraltar; Napoleon placed on throne his brother Joseph Bonaparte, but the Spanish people, assisted by English, successfully resisted; all the colonies on the American mainland gained their independence (1810-26); Florida ceded to United States 1819; government unstable throughout 19th century, struggle between liberals and reactionaries.

Religiously Spain has been bitterly Catholic with a growing irreligious liberalism. Because of political activity of the church in 1833 the cloisters were dissolved, their property confiscated, churches robbed of treasures, the number of bishoprics reduced, etc. In

the fifties the church's property was restored or paid for and the new constitution guaranteed religious freedom in 1869; now c. 15,000 Protestants. Inquisition abolished 1834; church intolerant; anti-clerical demonstrations by liberals and socialists; Spain lost Cuba, Porto Rico and Philippines 1898 in war with U. S.; sold other islands to Germany, is now without colonies.

5. In PORTUGAL as in Spain the political activity of the church led to severe measures by Dom Pedro after 1834; in the fifties a concordat was concluded by which some of the losses were made good, but in 1910 the country became a republic and the church was disestablished, giving complete equality to all confessions. Protestants are very few, and there is much socialistic unbelief.

6. FRANCE. (N. ii. 599-603; K. Sec. 203.) (1) *Political History.* Monarchy was restored (Louis XVIII) by Congress of Vienna 1815; July Revolution (1830) overthrew the Bourbon Charles X and raised Louis Philippe to the throne; monarchy overthrown (1848) and second Republic formed (1848-52) under presidency of Louis Napoleon who is elected Emperor (1852-70); monarchy lost Alsace-Lorraine and was again overthrown in Franco-German war (1870); Third Republic was formed and continues to present. France has extended its influence over much of N. W. Africa and has some important colonies. Birthrate has so decreased that there is no demand for emigration.

(2) *Religious History.* a. *Catholicism.* Napoleon's concordat remained in force till 1905; *religious orders* gradually returned, some legally, others illegally; they

engaged in teaching, manufacture, etc.; French church fostered *superstition;* Lourdes (1858), holy coat of Treves exhibited 1844 and 1891; struggle with ultramontane church began 1880; with expulsion of the Jesuits, came subjection of other orders to state supervision, the establishment of compulsory education free from clerical control; 1901 all orders were expelled and their schools suppressed. Papal violation of the Concordat led to disestablishment in 1905, putting the church under state and making France the first of the older states to disestablish the church; state and church are at present in deadlock over control of church property. At present strong critical and liberalistic tendency in French Catholic church; atheism is rampant; general religious condition deplorable.

b. *Protestants* (Reformed, Lutherans, Jews) supported and controlled by the state till 1905 when they were disestablished; few Lutherans outside Alsace and Lorraine which belong to Germany since 1870. Reformed retained their seminary at Montauban and founded another at Paris which is very liberal; divided into liberal and orthodox wings; "Union of Evangelical Churches," free from state, formed 1848; "Declaration of Faith" adopted 1872, the basis of the state supported church, but the liberals have not regarded it. Reformed number c. 600,000, very influential; a few Baptists, Methodists, Presbyterians; McAll mission; complete religious freedom with compulsory civil marriage.

7. SWITZERLAND (K. Sec. 199) was made a loose independent confederation by Congress of Vienna 1815; Catholics seceded 1848, but were over-

powered and the confederacy strengthened; frequent struggles between Catholics and government. Increasing liberalism among Protestants; struggle and division; evangelicals led by Haldane, Malan, Vinet were persecuted; church still established in all cantons except Geneva and Basel which have recently effected disestablishment, Geneva in 1907, Basel in 1911; radical criticism in Universities of Zürich and Basel. In 1874 a new constitution created an interconfessional school system and made civil marriage obligatory.

8. Holland and Belgium. (K. Sec. 200.) By the revolution of 1830 the Catholic provinces of the Netherlands became an independent state, *Belgium*. Since then there has been constant struggle between the liberals and Ultramontanes in this country; Protestants have flourished in recent years, numbering at present c. 40,000.

In *Holland* the Reformed has continued to be the state church, but Remonstrants, Mennonites, Lutherans have been present and tolerated: Increasing rationalism led to formation of an independent orthodox church in 1839, called "Christian Reformed Church;" three parties developed in state church: (1) Strict Calvinist, led by A. Kuyper; (2) Middle party, (3) Radical party, "Moderns," led by Kuenen with centre in University of Leyden; bitter strife; strict party formed "Confessional Union" and a "Free Reformed University" at Amsterdam 1880, in 1886 all orthodox parties united into the "Reformed Church in the Netherlands"; liberal party formed "Protestant Federation." No doctrinal tests now required for confirmation or ordination. Catholics secured toleration and

the hierarchy was reorganized 1853; now several thousand Catholics with monks and nuns.

9. SCANDINAVIAN COUNTRIES. (K. Sec. 201.) All three countries were suffering from rationalism and dead orthodoxy at beginning of period; all enjoyed a period of revival early in 19th century.

In *Denmark,* 1849, dissenters were given full civil rights, 1851 civil marriage established, 1857 compulsory baptism abolished, 1868 right of forming independent congregations in state church granted. Baptists and Methodists both flourishing.

In *Sweden* persecution of the evangelicals; conversion from state church, long forbidden under penalty, was first allowed 1860; dissenters granted full civil rights 1870; civil marriage 1879. Baptists entered Sweden 1848 and now number 50,000; Methodists also flourish.

In *Norway* religious freedom and civil rights have been granted all dissenters, though state church is more intact there than elsewhere. *Catholics* have reentered all three countries and are making some progress.

10. SCOTLAND. (N. ii. 608-14; K. Sec. 202:6-8; H. ii. 868-70.) At beginning of period the Scotch were in low religious condition; early in century evangelical revival led by Haldanes.

Reviving interest roused desire for more freedom from state; the act of the General Assembly (1834) granting congregations right to veto candidate presented by patron was nullified by civil courts; this led 1843 to great schism led by Chalmers (1780-1847) and to formation of "Free Church of Scotland" (470

ministers, most evangelical laymen, all missionaries went out, leaving all property at home and abroad with state church); built "Free Church" colleges at Edinburgh, Glasgow, Aberdeen; evangelical and active at home and abroad; reaction on state church beneficial.

Union of "Secession" and "Relief" churches into *"United Presbyterian Church of Scotland"* 1847; active in evangelistic and missionary work. "United Presbyterian" and "Free Church" united (1900) to form *"United Free Church of Scotland;"* property jeopardized by "Wee Frees;" final settlement.

Rationalism had affected Scotch but little, Calvinism remaining intact. Growing liberalism in recent years. W. Robertson Smith deposed from Aberdeen 1881; Henry Drummond, Geo. Adam Smith and other liberals subjected to sharp criticism. Many learned and gifted men in all churches; all churches actively engaged in mission work; independent missionary societies as early as 1796; state church began mission work 1829 (Alex. Duff first missionary); "Free Church" began work 1843.

Catholics, Anglicans, Baptists, Calvinistic Methodists have small bodies in Scotland.

11. ENGLAND. Many *reforms* in government; vast *colonial power* developed; mistress of the seas.

Religious conditions rapidly improving at beginning of period owing to Methodist revival; great activity and power among all denominations throughout the period; not greatly affected by rationalism and criticism as on the continent; growing freedom and equality of all religious beliefs; many great modern religious movements started in England in this period: (1)

Founding modern Sunday-school at Gloucester by Robt. Raikes (Anglican), 1780; (2) beginning of Protestant missions among English speaking peoples by William Carey (Baptist), 1792; (3) founding Religious Tract Society (Anglican), 1799; (4) founding British and Foreign Bible Society (interconfessional), 1804; (5) founding Young Men's Christian Association by Geo. Williams (Anglican) at London, 1840; (6) founding Salvation Army at London by Wm. Booth (Methodist), 1861; (7) English prohibited slave trade 1824, abolished slaves in English domain 1833; this action affected slavery throughout the world.

(1) *State Church.* (N. ii. 647-58; K. Sec. 202:1-5; H. ii. 835-43, 856-63.) The Methodists constituted a strong evangelical party in Anglican Church at beginning of period; most of them separated from state church after death of Wesley 1791, but some strong evangelical men were left in the church, e. g., John Newton, d. 1807, Wm. Cowper, Thos. Scott, Jno. Venn, Wm. Wilberforce, and others: (a) These evangelicals constituted the so-called "Low Church Party," and have gradually declined with time. (b) "Broad Church Party" favored German methods, results and spirit, demanding utmost freedom in doctrine and teaching; the most prominent were Sidney Smith, S. T. Coleridge, Thos. Arnold, d. 1842, Chas. Kingsley, F. D. Maurice, F. W. Robertson, Milman, Farrar and others; favored liberalism in politics and religion and seem to have grown with time. (c) "High Church Party," ritualistic, romanizing, insisting on episcopal succession, the church as saving institution, baptismal regeneration, real presence in Supper,

etc.; they became powerful with the Tractarian or Oxford movement (1833 onward) and have continued to grow in aggressiveness and power to present. "Tractarian Movement," so called because propagated by use of tracts, was Catholicising movement of great power; it was led by Keble, Pusey (hence called Puseyites), J. H. Newman; Newman joined Catholics 1845 and was followed by many others, professors, clergymen and laymen.

Controversies among the parties frequent and bitterly fought in the press and the civil courts. By the Gorham case 1847 onward the courts decided Low Churchmen had place in the English Church; by controversies over Hampden, "The Essays and Reviews" 1860, Bishop Colenso 1863, it was decided that Broad Churchmen have place in Anglican Church; whatever does not conflict with plain meaning of XXXIX Articles and Prayer Book is tolerated, but High Church party is most active and aggressive.

Anglicans have done active mission work at home and abroad. "Church Missionary Society" 1797, the missionary organ of the evangelical Anglicans; "Society for the Propagation of the Gospel," revived and directed to foreign as well as colonial missions, the organ of High Church Party; other missionary societies, chiefly High Church.

The Anglican Church has produced a number of scholars of note, especially in biblical scholarship.

(2) *Dissenters* (H. ii. 844-52) have been gradually granted more freedom; right of founding schools granted 1798; Corporation and Test Acts annulled 1826, giving dissenters right to hold civil

office; universities opened to all except theological students 1854, and to all 1871; compulsory church rates abolished 1868.

a. *Presbyterian Church of England* reorganized 1876; new doctrinal statement 1889; still weak.

b. *Congregationalists* have flourished; missions (London Missionary Society 1795), Sunday-schools, education, charities. "Congregational Union of England and Wales" formed 1832; Declaration of Faith and Principles 1833 (CC. III. 730-4); many able men; now have nearly 4,000 churches and 400,000 members.

c. *Baptists* have flourished; organized "Baptist Missionary Society" Oct. 2, 1792; Sunday-schools as early as 1800; Robt. Hall, d. 1831, eloquent preacher led toward open communion; many churches practice open communion and open membership; Baptist Union formed 1812, strengthened 1832; General Baptists preserved their own societies and schools till 1891 when there was complete union; Baptists have had many able preachers and missionaries; Andrew Fuller d. 1815, Wm. Carey d. 1834, Robt. Hall d. 1831, Chas. Spurgeon d. 1891, Alex. Maclaren d. 1912; have eight small colleges (theological schools), 500,000 members, successful foreign work. Welsh Baptists stricter as to conditions of membership and communion.

d. *Quakers.* Have declined. Now weak.

e. *Methodists.* (H. ii. 828-34.) Severed all connection with state church on death of Wesley 1791, and became known as *"Wesleyan Methodist Church"*; have grown in numbers, had numerous

schisms, had few great men, laid little emphasis on education, entered foreign mission work late. *"Methodist New Connection"* formed 1797 over lay representation, *"Primitive Methodist Church"* 1810 over revival methods; dispute over organ led to formation of *"Wesleyan Protestant Methodist Church"* 1828; *"Wesleyan Methodist Association"* founded 1835; another schism from the Wesleyan Methodist Church (1849) united (1857) with the "Protestant" and "Association" Methodists to form *"Union Methodist Free Church."* In 1811 Methodists sent out first foreign missionary, and 1814 "Wesleyan Missionary Society" organized.

f. *Catholics.* (H. ii. 853-5.) Permitted to hold services 1791 onward; Catholic emancipation 1829, admitting to civil office except that of regent, king, etc., reorganization of English hierarchy 1850, with archbishop of Westminster and some bishops; Tractarian movement started Catholic revival; rapid growth to present. They now have full freedom.

g. *Salvation Army.* Wm. Booth (1829-1912), a Methodist evangelist, in 1878 transformed his mission (founded 1861) into an *army* with general, general staff, officers of various ranks, cadets, soldiers, flag, barracks, parades, etc.; abandoned all church practices (baptism, eucharist, ordination, etc.); put men and women on exactly same basis of equality in position and work; preaches simple gospel on streets, etc., using all possible means of attracting and holding attention; now some 80,000 officers scattered throughout all civilized lands.

12. IRELAND. Irish Parliament united with Eng-

lish 1801; Catholic emancipation 1829 gave freedom to Irish Catholics; Anglican Church disestablished 1869; Trinity College, Dublin; Presbyterian Church in Ulster prospered, great revival 1859; a few Baptists and Methodists; Ireland passionately Catholic in the South, constant friction with English government.

(C) Christianity in America

1. From Mexico Southward. (K. Sec. 209.) Spanish and Portuguese Catholicism holds almost unbroken sway except in Argentina and Brazil, where is considerable Protestant immigration and much anticlerical sentiment; many heathen natives in interior of S. America; many European and American Protestant missions in Brazil, Argentina, Chile; people ignorant, superstitious, fanatical, immoral, lacking power of self-government in most of the countries; all are now republics in form and most of them guarantee religious freedom, but the intolerant spirit of Spanish Catholicism makes Protestant work difficult. Brazil has c. 150,000 Protestants, Argentina c. 30,000 and Chile c. 20,000; other states have few or none. The Philippines and Porto Rico freed from Spain 1898, are now under rule of U. S.; schools established, religious freedom, Protestant growth.

2. British Possessions in North America have many French Catholics along St. Lawrence; elsewhere predominantly Protestant; Anglicans, Presbyterians, Baptists, Methodists, all well equipped, aggressive, flourishing; missions to Indians and Eskimos.

3. United States. (K. Sec. 208.) (1) *Political*

History. At beginning of period United States extended from Atlantic to Mississippi and from Great Lakes to Florida line; Louisiana Purchase 1803; Florida Purchase 1819; annexation of Texas 1845; Oregon obtained 1846; cession of Mexican territory, including California, etc., 1848; Gadsden Purchase 1853; Hawaii 1898; Porto Rico and Philippines 1898. Population increased from c. 2,000,000 to 90,000,000, among them c. 10,000,000 Negroes, emancipated 1863. Indians gradually dispossessed and largely exterminated; gathered in reservations in the west for most part.

(2) *General conditions* and characteristics of *religious history;* (a) Federal Constitution forbade establishment of religion by Federal Government and led to disestablishment by state governments; Virginia 1802, Connecticut 1832, Massachusetts 1833; (b) great multiplicity of denominations (c. 150), transplanted from Europe and native; (c) tremendous immigration, alien in religion and ideals to free, Protestant institutions; recently great immigration of Catholics from S. Europe; (d) constant shifting of population westward and into cities; (e) enormous energies put into subduing and developing material conditions and resources of the country; (f) quantities of money spent in church building, due to growth of population and church membership, increase in wealth and refinement, recent development of Sunday school; (g) Christianity has been practical and aggressive rather than doctrinal, contemplative or reflective; (h) foreign missions 1810 onward and home evangelism (protracted meetings, camp meetings, great re-

vivals) have been pushed; (i) many auxiliary organizations: Y. M. C. A.; Y. W. C. A. (founded in New York 1873); Y. P. S. C. E. 1881, various Brotherhoods 1883 on, King's Daughters 1886, Epworth League 1889, B. Y. P. U. 1891, Y. M. I., woman's missionary societies 1863 and many others; (j) great development of Sunday-school institutes and Chautauquas for popular Bible study; (k) efforts at reform —temperance, "social evil," municipal reform; (l) growing emphasis on theological education; all great denominations have well equipped theological seminaries unconnected with universities; (m) much theological literature—in earlier years on Systematic Theology; more recently on practical themes, exegetical studies, church history; (o) preaching has been practical, pungent, evangelistic, hortatory; (p) church music has been popularized, but debased; (q) religious press—weekly, monthly, quarterly—Bible and tract societies, highly developed and widely used; (r) great development of educational facilities from kindergarten to universities, supported by states and cities, and by private beneficence; a nation of readers; denominational schools highly developed; (s) the voluntary principle has left a large part of the population outside of all churches and made necessary a vigorous missionary evangelism; (t) a large influx of Jewish population is having a sensible effect upon religious, social and economic life, especially in the cities.

(3) *Various denominations.* Only a few of the more important can be noted.

a. *Congregationalists.* (H. ii. 897-900; N. ii. 677-81; *Walker,* Hist. Cong. Chs. in U. S.)

have been among the foremost in literature, learning, philanthropy, education, missions, reforms, etc.; still largely confined to New England and the North; growth prevented by Unitarian defection and by "Plan of Union" (1801) with Presbyterians, which sent most western emigrants into Presbyterian church; now have more than 500,000; well equipped with *theological seminaries:* e. g. Andover, 1808, removed to Harvard 1908; Bangor, 1811; Yale Divinity School, 1822; Hartford, 1834; Oberlin, 1835; Chicago, 1854; Pacific Theological Seminary, 1869; *organization* has (1) local associations, (2) state associations, (3) National Council. Several home mission societies; "American Board of Commissioners for Foreign Missions," organized 1810, oldest foreign mission society in U. S., present doctrinal position seen in creed of 1883 (CC. III. 910-15).

b. Out of Congregationalists came *Unitarians* (*Allen and Eddy,* His. Unitarians and Universalists in U. S.) 1786 onward; English Socinianism transplanted to New England by Hazlitt, Freeman and others, worked quietly in the Congregationalist body until 1815, when it was found that Harvard University and many churches were thoroughly Socinian; courts gave church property to majority; most Congregational churches in and around Boston went over; still largely confined to this region; little aggressive work in any direction; now c. 70,000; have produced many literary men of prominence; recently Socinianism has degenerated into simple humanitarianism, regarding Jesus as a fine example to follow; the body has been a negative critical influence lacking inclination and

power for any practical aggressive constructive work; no creed, congregational polity, mission societies, but a diminishing force.

Closely allied to Unitarianism and sharing its spirit is *Universalism;* founded by James Relly in London, c. 1750, transplanted to Massachusetts by John Murray, who founded first church 1779; modified Presbyterian polity; small colleges and seminaries, with little influence; c. 50,000 members.

c. *Protestant Episcopal Church.* (N. ii. 659; H. ii. 894-6; *Tiffany,* His. Protestant Episcopal Church in United States.)

At close of Revolution, Anglican church was greatly depressed; Samuel Seabury, ordained by non-juring bishops of Scotland, 1784; Wm. White and Samuel Provost by Archbishop of Canterbury, 1787; "Protestant Episcopal Church in U. S." organized independent of England, 1789; Prayer Book and XXXIX Articles slightly modified are used; the church is organized into (1) parish, (2) diocese, (3) General Convention; the latter is composed of "House of Bishops" and "House of Clerical and Lay Deputies" (four clergymen and four laymen from each diocese), meets triennially at different places under presidency of bishop longest consecrated (presiding bishop), and legislates for entire church. Episcopalians did not prosper till c. 1810; High Church tendencies predominant; great gain in more recent years, chiefly from other denominations; almost confined to cities; "society" church, discipline lax, S. S. and missionary activity not great; several colleges and theological seminaries; now has over 500,000 communicants.

"Reformed Episcopal Church" organized 1873 as protest against baptismal regeneration, special priesthood of clergy, sacrifice of mass, etc.; now number c. 9,000 communicants. Articles of Religion adopted 1875 (CC. III 814-26).

d. *Presbyterians.* (N. ii. 618-23; H. ii. 900-2; *Thompson,* His. Presby. Ch. in U. S.; *Scouller, Foster and Johnson,* United, Cumberland and Presbyterian Church, South.) There are twelve Presbyterian and three "Reformed" churches in U. S., aggregating more than 1,500,000 communicants.

At close of Revolution Presbyterians in favorable position; they have never been a popular denomination, but dignified, of high character, missionary in temper, but wanting in evangelistic gifts and work; highly educated ministry; General Assembly organized 1788, adopting Westminster symbols slightly modified.

The great revival of 1801 in Kentucky led to organization of *Cumberland Presbyterian Church in* 1810; it was semi-Arminian in theology (Confession, CC. III. 771-6); education not required in clergy. The effort to unite with the N. Presbyterian church in 1907 has only partially succeeded, causing much bitterness and unseemly confusion at places.

Split between "old" and "new school" Presbyterians 1837 (Declaration of New School, CC. III. 777-80); was not a geographical division, both parties being represented both North and South, both claiming title of General Assembly; "New School" split on slavery 1854, "Old School" 1861; in South the two schools united 1864 to form "Presbyterian Church in U. S." (S. Pres. Ch.), and in 1869 the two schools united in

North to form "Presbyterian Church in U. S. A." (N. Pres. Ch.); both churches carry on mission work at home and broad.

Northern Church has following *Seminaries:* Princeton (1812), Auburn (1820), Western at Allegheny, Pa. (1827), Lane (1832), Union (1836), McCormick (1859), San Francisco (1871); Southern Church has Union at Richmond, Va., Columbia at Columbia, S. C., and theological departments at University of Texas and Southwestern Presbyterian University, Clarksville, Tenn.; Louisville Seminary is controlled by the two churches.

Northern Presbyterian Church (1903) adopted some additional articles and declaratory statements to Westminster symbols, somewhat softening Calvinistic doctrine of election, but Southern Church preserves Westminster symbols unchanged.

e. *Baptists.* (N. ii. 696-699, 701-703; H. ii. 902f; *Newman,* His. Bapt. Chs. in U. S.)

There are now some thirteen or more Baptist bodies. At beginning of period fewer than 100,000, now c. 5,500,000, white and black communicants; increase largely from conversions; from immigration very little; have gained on population; negroes largely Baptist; more white Baptists in South than in North; one of the great popular denominations; improvement in educational facilities, culture, wealth, social position; have not contributed largely to literature, science, higher politics, art; contributions to religious literature largely polemical, theology, homiletics, church history, exegetics, etc.; have been practical, active in home evangelism, missions, schools, Sunday-schools, etc.;

effective preaching; behind other denominations in gifts for missions.

Organization has been rapid; only few district associations at beginning of period, engaged in local evangelization; increasing interest in missions and education led to larger organizations; small societies at beginning of century; conversion of Adoniram Judson and Luther Rice from Congregational to Baptist views led to organization of Missionary Union, 1814, at Philadelphia; removed to Washington 1822, to Boston 1826; in 1817 it undertook Home Mission work and 1822 education (Columbia College, Washington); withdrew from educational and home mission work 1826; Home Mission Society founded 1832; these organizations led to formation of State conventions, 1821 onward; Baptist General Tract Society organized (1824), changed to American Baptist Publishing Society 1840. All these organizations aroused fear and opposition, especially in South, causing serious anti-mission split 1835 onward.

Slavery controversy led to secession of Southern Baptists in 1845, and formation of Southern Baptist Convention; it adopted a new plan of organization—one body with boards; very rapid growth in South where they are the predominant body in many states.

Organization of North American Convention 1905; Baptist World Conference at London 1905; N. Bapt. Conv., 1907.

Mission Work has been pushed successfully; many Baptists, in South especially, opposed; due to fear of increased organization, to their type of theology, and to selfishness; split 1826, forming various parties of

"Hardshells," "Anti-missionary," "Anti-effort," "Primitive Baptists;" 100,000 now, opposed to Sunday-schools, all societies, high Calvinists. Baptists have numerous educational institutions, an able religious press and well equipped seminaries: Newton (1825), Colgate, Rochester, 1850, Crozer; S. B. T. Sem. (1859), S. W. Bap. Sem. (1907), K. C. Sem., Theo. Fac. of Univ. Chicago; doctrinal position best expressed by New Hampshire Articles (B. C. F. 299-307).

Older Baptist parties have persisted and new ones have been formed: Freewill Baptists, by Benj. Randall (1779), (Arminian, open communion. Confession B. C. F. 310-29). Several other bodies not called Baptists are in general agreement with them; six bodies of Adventists c. 60,000; River Brethren, Church of God and others.

f. *Christians and Disciples of Christ.* (N. ii. 699ff.) Early in 19th century, five Presbyterian preachers (B. W. Stone) in Kentucky and Ohio founded a "Christian" denomination; earlier O'Kelley, a Methodist in Virginia, and Abner Jones, a Baptist in Vermont, had done likewise; these three had united to form the "Christians" (Arian Christology, immersion of believers as baptism, opposition to creeds, sectarian names, etc.); now number nearly 100,000.

Thos. Campbell, a Seceder Presbyterian preacher of Ireland, settled in Pennsylvania 1800; his son Alexander studied in University of Glasgow, came under influence of Sandeman and Haldanes, emigrated to America and by 1811 he and his father left Presbyterians and organized an independent church (be-

liever's immersion, rejection of creeds, names, human societies, etc.); 1813 their church joined Redstone Baptist Association and in 1823 the Mahoning Association of Ohio; they disseminated their views as Baptists, through Baptist organizations; gradually the Baptists became conscious of serious divergencies in their views of the design of baptism, work of the Spirit, etc., and excluded them in 1827; Alex. Campbell was an able speaker, with a good deal of learning, opposed creeds, societies, Sunday-schools, missions; taught baptismal remission; Holy Spirit works through Word only; Arminianism; would unite Christendom on basis of Biblical Christianity; called his movement a "Reformation," hence his followers known as "Reformers"; B. W. Stone and many of the "Christians" joined him, hence confusion as to name; popularly known as "Campbellites"; now divided into right and left wing; number more than a million and a quarter, with schools, missions, etc.; very aggressive and prosperous.

g. *Methodists.* (N. ii. 706-9; H. ii. 892-4; *Buckley,* His. Meths. in U. S.; *Alexander,* M. E. Ch., South.) Sixteen bodies with c. 6,500,000 members.

Methodists at close of Revolution few and weak; marvelous growth since; now probably most numerous Protestant denomination in U. S.; Thos. Coke was ordained Superintendent by Wesley (1784) and Francis Asbury by Coke at Baltimore (1784), when the societies took the name of "Methodist Episcopal Church"; government was at first wholly in hands of clergy; agitation to admit laymen to church councils led to formation of "Methodist Protestant Church" 1826;

opposition to slavery led to formation of "Wesleyan Methodist Church" 1843 in New York; pro-slavery sentiment led to secession of Southern societies and organization of M. E. Church South, 1845; in interest of stricter discipline, "Free Methodist Church," 1860, in New York. *Organization* (1) local church, (2) circuit, elder, (3) annual conferences presided over by bishop, (4) General Conference every four years, composed of equal number of clergy and laymen; bishops elected by General Conferences, preside at annual conferences, ordain, have no diocese; preachers may not remain indefinitely, but are appointed at every annual conference; prosecute education, missions, etc.; a great popular denomination strongest in numbers.

h. *Lutherans* (N. ii. 563-7; H. ii. 903f; *Jacobs,* His. Evang. Luth. Ch. in U. S.), some 23 or more bodies have c. 2,250,000; have had much strife and division, have lost great numbers to other denominations, and to irreligion; grown chiefly by births and immigration; of several nationalities, types of life, etc., each with its own organizations and work; German, English and other tongues used in services; many shades of opinion and differences in practice.

i. *Catholics* (*O'Gorman,* His. Rom. Cath. Ch. in U. S.); three bodies with c. 13,000,000 population; were few at beginning of period, but they have outgrown any other denomination, claiming fourteen millions of population; growth chiefly from births and immigration, though some conversions, especially through marriages; now thoroughly organized and equipped with schools of all grades; hostile to public schools; three cardinals; American Catholics have lost

by conversion to Protestantism, but are looked to with hope by the whole church; in some respects, more freedom here than elsewhere; ultramontane spirit is strong in clergy and press.

j. *Mormons,* or "The Church of Jesus Christ of Latter Day Saints," founded by Joseph Smith, Jr. (b. in Vermont), uneducated, superstitious; assisted by Sidney Rigdon, a Baptist preacher; Smith claimed to have found, by a vision, gold plates engraved with reformed Egyptian characters which he translated by looking through a crystal; this "Book of Mormon" published 1830; church founded April 6, 1830, in Ontario County, N. Y.; immersion of believer for remission of sins; moved to Kirtland, O., 1831; built temple, organized hierarchy (twelve apostles, seventy elders), introduced community of goods, polygamy; mission to England 1837; financial disaster drove them to Jackson County, Mo., 1837; converts poured in, friction developed almost into civil war; troops called in; moved to Nauvoo, Ill., 1839; friction renewed; 1843 plurality of wives and eternity of marriage revealed to Smith; Smith murdered in jail at Carthage, Ill., 1844; Mormons began to remove to Utah 1845, intending to build independent State; murder of other settlers and travelers; friction with U. S. Government; suspension of polygamy 1890; Mormonism is a very debased form of Christianity, the church a vast political, social and economic machine; chiefly in Utah, but also in other western states and in Mexico. Now number c. half a million of population.

k. *Jews* now form an independent and important element in the financial, commercial, political, religious

and moral life of many communities; large immigration from Russia.

1. *Christian Science,* founded 1866, by Mrs. Mary Baker G. Eddy, who published "Science and Health with Key to the Scriptures" in 1875. It is a denial of the reality of matter, suffering and evil on a pantheistic basis in the interest of divine, that is non-medical, healing; it may be regarded as a philosophy, a religion or a system of therapeutics; it abandons all distinctive Christian beliefs, all rational interpretation of Scripture, all ecclesiastical organization and practices, uses laymen and women; astounding growth, especially among the cultured. First church organized in Boston 1879.

(D) Christianity in South Africa, Australia, New Zealand

Is predominantly English and Protestant, manifesting the same divisions and variety seen in the mother country and United States; Episcopalians, Baptists, Methodists, Presbyterians are the predominant denominations.

In all these countries there is complete religious freedom, of course; vigorous missionary effort on behalf of natives and colonists; the best type of Christianity. Much may be expected from these new lands in future.

(E) Christianity in the Orient

Within the last period Christianity has entered on evangelization of the Orient. Roman Catholics had worked in preceding period in India, China and Japan;

in this period all great Protestant denominations enter same task beginning with Wm. Carey 1792. *At home* masses of Christians are organized into societies for dissemination of information, stimulation of interest, collection of funds, selection and direction of missionaries; equipped with Bible translations, missionary literature and song, contributing vast sums of money. The fields are equipped with churches, schools, printing presses, hospitals, foreign and native workers; a knowledge of peoples, religions, social and sanitary conditions has been accumulated.

The century of effort has gathered thousands of converts, awakened, stimulated and unified Christians at home, and revolutionized Japan and China. Most of the world's unorganized population has been converted in the course of the Christian centuries. Christianity now stands face to face with the great organized and cultured religions, Judaism, Mohammedanism, Buddhism, Brahmanism, Confucianism. It was never so well prepared to undertake these mightier tasks.

APPENDIX

APPENDIX

Bishops of Rome, later called Popes, as given by Catholics. Peter was never Bishop anywhere; first few names following his wholly uncertain, as well as dates of many others.

1. St. Peter, 42–67 (?).
2. St. Linus, 67–79 (?).
3. St. Anacletus I, 79–90 (?).
4. St. Clement I, 90–99 (?).
5. St. Evaristus, 99–107 (?).
6. St. Alexander I, 107–116 (?).
7. St. Sixtus I, 116–125 (?).
8. St. Telesphorus, 125–136 (?).
9. St. Hyginus, 136–140 (?).
10. St. Pius, 140–154 (?).
11. St. Anicetus, 154–165 (?).
12. St. Soter, 165–174.
13. St. Eleutherius, 174–189.
14. St. Victor, 189–98.
15. St. Zephyrinus, 198–217.
16. St. Calistus I, 217–222.
17. St. Urban I, 222–30.
18. St. Pontian, 230–35.
19. St. Antherus, 235–36.
20. St. Fabian, 236–50.
21. *St. Cornelius, 251–53.
†*Novatian*, 251–58 (?).
22. St. Lucius I, 253–54.
23. *St. Stephen I, 254–57.
24. *St. Sixtus II, 257–58.
25. St. Dionysius, 259–68.
26. St. Felix I, 269–74.
27. St. Eutychian, 275–83.
28. St. Caius, 293–96.
29. St. Marcellinus, 296–304.
30. St. Marcellus, 308–309.
31. St. Eusebius, 310.
32. St. Melchiades, 311–14.
33. St. Sylvester I, 314–35.
34. St. Marcus, 336.
35. St. Julius, 337–52.
36. Liberius, 352–366.
†*Felix II*, 355–65.
37. *St. Damasus I, 366–84.
38. St. Siricius, 384–98.
39. St. Anastasius I, 398–401.
40. St. Innocent I, 402–17.
41. St. Zosimus, 417–18.
42. St. Boniface I, 418–22.
43. St. Celestine I, 422–32.
44. St. Sixtus III, 432–40.
45. *St. Leo I (the Great), 440–461.
46. St. Hilarus, 461–68.
47. St. Simplicius, 468–83.
48. St. Felix III, 483–92.
49. St. Gelasius I, 492–96.
50. St. Anastasius II, 496–98.
51. St. Symmachus, 498–514.
52. *St. Hormisdas, 514–23.
53. St. John I, 523–26.
54. St. Felix IV, 526–30.
55. St. Boniface II, 530–32.
56. St. John II, 533–35.
57. St. Agapetus I, 535–36.
58. St. Silverius, 536–38 (?).
59. Vigilius, 538 (?)–55.
60. Pelagius I, 556–61.
61. John III, 561–74.
62. Benedict I, 575–79.
63. Pelagius II, 579–90.
64. *St. Gregory I (the Great), 590–604.
65. Sabinianus, 604–06.
66. Boniface III, 607.
67. St. Boniface IV, 607–15.
68. St. Deusdedit, 615–18.
69. Boniface V, 619–25.
70. Honorius I, 625–38.
71. Severinus, 638–40.
72. John IV, 640–42.
73. Theodore I, 642–49.
74. *St. Martin I, 649–55.
75. St. Eugene I, 654–7.
76. St. Vitalian, 657–72.
77. Adeodatus, 672–76.
78. Donus I, 676–78.
79. St. Agatho, 678–81.
80. St. Leo II, 682–83.
81. St. Benedict II, 684.
82. John V, 685–86.
83. Conon, 686–7.
84. St. Sergius I, 687–701.
85. John VI, 701–05.
86. John VII, 705–07.
87. Sisinnius, 708.
88. Constantine, 708–15.
89. *St. Gregory II, 715–31.
90. *St. Gregory III, 731–41.
91. *St. Zachary, 741–52.
Stephen II (died before consecration).
92. *Stephen III, 752–57.
93. St. Paul I, 757–67.
94. Stephen IV, 768–72.
95. *Hadrian I, 772–95.
96. *St. Leo III, 795–816.
97. Stephen V, 816–17.
98. St. Paschal I, 817–24.
99. Eugene II, 824–27.
100. Valentine, 827.
101. Gregory IV, 827–44.
102. Sergius II, 844–47.
103. St. Leo IV, 847–55.
(Popess Joana-fraud.)
104. Benedict III, 855–8.
105. *St. Nicholas I (the Great), 858–867.

*Indicates important Popes. †Antipopes in italics.

106. St. Hadrian II, 867–72.
107. John VIII, 872–82.
108. Marinus I, 882–4.
109. Hadrian III, 884–5.
110. Stephen VI, 885–91.
111. Formosus, 896.
112. Boniface VI, 896.
113. Stephen VII, 896–7.
114. Romanus, 897.
115. Theodore II, 897.
116. John IX, 898–900.
117. Benedict IV, 900–03.
118. Leo V, 903.
119. Christopher, 903–04.
120. Sergius III, 904–11.
121. Anastasius III, 911–13.
122. Lando, 913–14.
123. John X, 914–28.
124. Leo VI, 928.
125. Stephen VIII, 928–31.
126. John XI, 931–6.
127. Leo VI, 936–9.
128. Stephen IX, 939–42.
129. Marinus II, 942–6.
130. Agapetus II, 946–55.
131. John XII, 955–64.
132. Leo VIII, 963–64.
133. Benedict V, 964.
134. John XIII, 965–72.
135. Benedict VI, 973–4.
†*Boniface VII*, 974.
136. Benedict VII, 974–83.
137. John XIV, 983–4.
138. Boniface VII, 984–85.
139. John XV, 985–96.
140. Gregory V, 996–9 (German).
† (*John XVI*, 997–98).
141.*Sylvester II, 999–1003 (French).
142. John XVII, 1003.
143. John XVIII, 1003–9.
144. Sergius IV, 1009–12.
145. Benedict VIII, 1012–24.
146. John XIX, 1024–32.
147. Benedict IX, 1032–45.
†*Sylvester III*, 1045.
148. Gregory VI, 1045–46.
149. Clement II, 1046–7 (German).
†*Benedict IX*, 1047–48.
150. Damascus, 1048 (23 days, German).
151.*St. Leo IX, 1049–54 (German).
152.*Victor II, 1055–7 (German).
153. Stephen X, 1057–8 (German).
154. Benedict X, 1058–59.
155.*Nicholas II, 1059–61 (German).
156.*Alexander II, 1061–73.
†*Honorius II*.
157.*St. Gregory VII, 1073–85.
158. Victor III, 1087.
159.*Urban II, 1088–99.
160.*Paschal II, 1099–1118.
161. Gelasius II, 1118–19.
162. Calixtus II, 1119–24.
163. Honorius II, 1124–30.
164. Innocent II, 1130–43.
165. Celestine II, 1143–44.
166. Lucius II, 1144–5.
167. *St. Eugenius III, 1145–53.
168. Anastasius IV, 1153–4.
169.*Hadrian IV, 1154–59 (Englishman)
170.*Alexander III, 1159–81.
171. Lucius III, 1181–85.
172. Urban III, 1185–7.
173. Gregory VIII, 1187.
174. Clement III, 1187–91.
175. Celestine III, 1191–98.
176.*Innocent III, 1198–1216.
177. Honorius III, 1216–27.
178.*Gregory IX, 1227–41.
179. Celestine IV, 1241 (17 days).
180. Innocent IV, 1243–54.
181. Alexander IV, 1254–61.
182. Urban IV, 1261–64.
183. Clement IV, 1265–68.
184. St. Gregory X, 1271–6.
185. Innocent V, 1276 (Frenchman).
186. Hadrian V, 1276 (38 days).
187. John XXI, 1276–7 (Portuguese).
188. Nicholas III, 1277–80.
189. Martin IV, 1281–5 (Frenchman).
190. Honorius IV, 1285–7.
191. Nicholas IV, 1288–92.
192. St. Celestine V, 1294 (resigned voluntarily).
193. Boniface VIII, 1294–1303.
194. Benedict XI, 1303–4.

Babylonian Captivity at Avignon 1305–78.

Frenchmen.

195. Clement V, 1305–14.
196. John XXII, 1316–34.
197. Benedict XII, 1334–42.
198. Clement VI, 1342–52.
199. Innocent VI, 1352–62.
200. Urban V, 1362–70.
201. Gregory XI, 1370–78.

GREAT SCHISM 1378–1417

At Rome.

202. Urban VI, 1378–89.
203. Boniface IX, 1389–1404.
204. Innocent VII, 1404–06.
205. Gregory XII, 1406–1415.
206. Alexander V, 1409–10.
207. John XXIII, 1410–15.

At Avignon.

†*Clement VII*, 1394.
†*Benedict XIII*, 1409–1417.

208.*Martin V, 1417–31.
209. Eugene IV, 1431–47.
†*Felix V*, 1439–49, the last Antipope.
210. Nicholas V, 1448–55.
211. Calixtus III, 1455–8 (Spaniard).
212. Pius II, 1458–64.
213. Paul II, 1464–71.
214. Sixtus IV, 1471–84.
215. Innocent VIII, 1484–92.
216. Alexander VI, 1492–1503 (Spaniard).
217. Pius III, 1503.
218. Julius II, 1503–13.
219.*Leo X, 1513–21.
220. Hadrian VI, 1522–3 (Dutchman).
221. Clement VII, 1523–34.
222. Paul III, 1534–49.
223. Julius III, 1550–5.

224. Marcellus II, 1555 (21 days).
225. Paul IV, 1555–9.
226. Pius IV, 1559–65.
227. St. Pius V, 1566–72.
228.*Gregory XIII, 1572–85.
229. Sixtus V, 1585–90.
230. Urban VII, 1590 (13 days).
231. Gregory XIV, 1590–91 (10 mos.).
232. Innocent IX, 1591 (2 months).
233. Clement VIII, 1592–1605.
234. Leo XI, 1605 (21 days).
235. Paul V, 1605–21.
236.*Gregory XV, 1621–23.
237. Urban VIII, 1623–44.
238. Innocent X, 1644–55.
239. Alexander VII, 1655–67.
240. Clement IX, 1667–69.
241. Clement X, 1670–6.
242. Innocent XI, 1676–89.
243. Alexander VIII, 1689–91.
244. Innocent XII, 1691–1700.
245.*Clement XI, 1700–1721.
246. Innocent XIII, 1721–24.
247. Benedict XIII, 1724–30.
248. Clement XII, 1730–40.
249.*Benedict XIV, 1740–58.
250. Clement XIII, 1758–69.
251. Clement XIV, 1769–74.
252.*Pius VI, 1775–99.
253.*Pius VII, 1800–23.
254. Leo XII, 1823–29.
255. Pius VIII, 1829–30.
256. Gregory XVI, 1831–46.
257.*Pius IX, 1846–78.
258. Leo XIII, 1878–1903.
259. Pius X, 1903–1914.
260. Benedict XV, 1914–.

ECUMENICAL COUNCILS.

Acknowledged by both Roman and Greek Catholic Churches.

1. Nicea, 325.
2. Constantinople, 381.
3. Ephesus, 431.
4. Chalcedon, 451.
5. II. Constantinople, 553.
6. III. Constantinople, 680.
7. II. Nicea, 787.

Acknowledged by Roman Catholic Church only.

8. IV. Constantinople, 869.
9. I. Lateran, 1123.
10. II. Lateran, 1139.
11. III. Lateran, 1179.
12. IV. Lateran, 1215.
13. I. Lyons, 1245.
14. II. Lyons, 1274.
15. Vienne, 1311–13.
    Pisa (?), 1409.
16. Constance, 1414–18.
17. Florence, 1439.
18. V. Lateran, 1512–17.
19. Trent, 1545–63.
20. Vatican, 1869–70.

OTHER IMPORTANT COUNCILS.

Elvira, 305.
Arles, 314.
Ancyra, 314.
Sardica, 343.
Constantinople, 692.
Basel, 1431.

EMPERORS OF THE ROMAN EMPIRE.

*Augustus, 31 B. C. to 14 A. D.
Tiberias, 14–37.
Caligula, 37–41.
Claudius, 41–54.
*Nero, 54–68.
Galba, 68–9.
Otho, 69.
Vitelius, 69.

Flavian Emperors.

*Vespasian, 69–79.
*Titus, 79–81.
*Domitian, 81–96.

Five Good Emperors.

Nerva, 96–8.
*Trajan, 98–117.
*Hadrian, 117–38.
*Antoninus Pius, 138–61.
*Marcus Aurelius, 161–80.

Commodus, 180–92.
Pertinax, 193.
*Septimius Severus, 193–211.
Caracalla, 211–17.
Macrinus, 217–8.
Heliogabalus, 218–22.
*Alexander Severus, 222–35.
Maximinus Thrax, 235–8.
Gordian I } 237–8.
Gordian II }
Gordian III, 238–44.
Philip the Arabian, 244–9.
*Decius, 249–51.
Gallus, 251–3.
(Valusian.)
Valerian, 253–60.
Gallienus, 260–8.
Claudius II, 268–70.
*Aurelian, 270–5.
Tacitus, 275–6.
Probus, 276–82.
Carus, 282–4.
*Diocletian, 284–305.

EMPIRE DIVIDED 286–323.

Maximian Co-Emp., 286–305.
*Constantius Chlorus, 305–6.
*Constantine I, the Great, 306–37.
Maxentius, 306–12.
Galerius, 305–11.
*Licinius, 306–23.
Constantine Sole Ruler 323–37.

Empire Divided Among His Sons.

Constantine II, 337–40.
Constans, 337–50.
*Constantius, 337–61.

EMPIRE REUNITED, 350.

*Julian, the Apostate, 361–3.
Jovian, 363–4.

EMPIRE AGAIN DIVIDED, 364–94.

West.

Valentinian I, 364–75.

Gratian, 375–83.
Clemens Maximus, 383–8.
Valentinian II, 383–392.
Argobast, 382–4.

East.
Valens, 364–78.
*Theodosius, 379–92.

EMPIRE REUNITED, 394

Theodosius alone, 394–5.

EMPIRE AGAIN DIVIDED, 395–476

West.
Honorius, 395–423.
Valentinian III, 425–55.
Rome sacked, 410, by W. Goths and 455 by Vandals.
Confusion to 476 when Romulus Augustulus was deposed by Odoacer, who rules as patrician.

East.
Arcadius, 395–408.
Theodosius II, 408–50.
Marcian, 450–7.
Leo I, 457–74.
Zeno, 474–91.

EMPIRE HENCEFORTH CALLED EAST ROMAN, BYZANTINE OR GREEK EMPIRE.

Anastasius I, 491–518.
Justin I, 518–27.
*Justinian I, 527–65.
Justin II, 565–78.
Tiberius II, 578–82.
Maurice, 582–602.
Phocas, 602–610.

Heraclian Dynasty, 610–717.
*Heraclius I, 610–41.
Constantine III, 641.
Heracleonas, 641–2.
Constans II, 642–68.
Constantine IV (Pogonatus), 668–85.
Justinian II, 685–95.
Leontius, 695–8.
Tiberius III, 698–705.
Justinian II, again Emperor, 705–11.
Philippicus Bardanes, 711–13.
Anastasius II, 713–16.
Theodosius III, 716–7.

Syrian (Isaurian) Dynasty, 717–820.
*Leo III (the Isaurian), 717–41.
Constantine V (Copronymus), 741–75.
Leo IV, 775–80.
Constantine VI, 780–97.
*Empress Irene, 797–802.
Nicephorus I, 802–11.
Stauracius, 811.
Michael I, 811–13.
Leo V, the Armenian, 813–20.

Amorian Dynasty, 820–67.
Michael II (Stammerer), 820–29.
Theophilus, 829–42.
Michael III (the Drunkard), 842–67.

Basilian or Armenian (Macedonian) Dynasty, 867–1057.
*Basil I (the Macedonian), 867–86.
Leo VI (the Wise), 886–912.
Constantine VII, Porphyrogenitus—912–59.
(Alexander, associate emperor, 912–13.
Romanus I, together with his three sons, associate emperors, 919–44.)
Romanus II, 959–63.
*Basil II (Bulgaroctonus)—963–1025.
(Nicephorus II and Phocas, associate emperors, 963–9.
John I (Zimisces), associate emperor, 969–76).
Constantine VIII, 1025–8.
Romanus III (Argyrus), 1028–34.
Michael IV (the Paphlagonian), 1034–41.
Michael V, 1041–2.
Constantine IX (Monomachus), 1042–55.
Theodora, 1054–56.
Michael VI (Stratioticus), 1056–57.
Isaac I (Comnenus), 1057–9.
Constantine X (Ducas), 1059–67.
Eudocia (in name of her sons, Michael VII, Andronicus and Constantine, and her second husband, Romanus IV, 1067–71.
Michael VII (see above), 1071–8.
Nicephorus III (Botaniates), 1078–81.

Comnenian Dynasty, 1081–1185.
Alexius (Comnenus), 1081–1118.
John II (Comnenus), 1118–43.
Manuel I (Comnenus), 1143–1180.
Alexus II (Comnenus), 1180–83.
Andronicus I (Comnenus), 1183–85.

Angelian Dynasty, 1185–1204.
Isaac II (Angelus), 1185–95.
Alexius III (Angelus), 1195–1203.
Isaac II (Restored), 1203.
Alexius IV (Restored), 1204.
Alexius V (Ducas), 1204.

Latin Emperors, 1204–1261.
Baldwin I, 1204–6.
Henry of Flanders, 1206–16.
Peter of Courtenay, 1216–19.
Yolande, 1219–21.
Robert, 1221–8.
John of Brienne, 1229–37.
Baldwin II, 1237–61.

Nicean Emperors, 1206–60.
Theodore I (Lascaris), 1206–22.
John III (Ducas), 1222–54.
Theodore II (Ducas), 1254–59.
John IV (Ducas), 1260.

Paleologi, 1261–1453.
Michael VIII (Paleologus), 1261–82.
Andronicus II (Paleologus), 1282–1328.
Andronicus III (Paleologus)—1328–41.
John V (Paleologus), 1341–91.
(John VI, Co-emperor, 1341–54.)
Manuel II (Paleologus), 1391–1425.
(John VII, Co-emperor, 1398–1402.)
John VIII, 1425–48.
Constantine XI, 1448–53.
Fall of Constantinople and end of Empire, 1453.

FRANKISH EMPIRE.

Merovingians, 428–752.
Franks overran Gaul, 400 onward.
Clodion, 428.
Merovic, 448–56 (?).
Childeric I, 481.
Clovis, 481–511.
Kingdom divided among his four sons, Theodoric at Metz, Chlodomer at Orleans, Childebert, at Paris and Clotaire at Soissons.
Clotaire sole ruler 558–61.
Divided among his sons into four, later (567) three parts, Austrasia, Neustria, and Burgundy. Frightful anarchy and civil wars till 613 when it was reunited under Clotaire II, 613–28.
Dagobert, 628–38, Kings growing weaker; three parts ruled by mayors of the palace; 687 Pepin of Heristal, mayor of Austrasia, overthrew other two mayors (Testry) and ruled over whole. His grandson, Pepin, deposed Childeric III 742–52 and became king.

Carlovingian Dynasty, 752–911.
Pepin, the Short, 752–68.
Carloman, 768–71.
Charlemagne, 768–71, alone to 800.

Revival of West Roman Empire by Charlemagne, called German Roman Empire, Holy Roman Empire of the German Nation.
Charlemagne Emperor, 800–14.
Louis, the Pious, 814–40.
Empire divided into three parts by treaty of Verdun, 843.
Eastern ruled by Louis, the German, 840–76.
Central portion with imperial title by Lothair, 840–55.
Western portion by Charles the Bald, 840–77.
Middle portion divided between Eastern and Western portions, 870, the imperial title going with the Eastern or German division.
Charles the Fat, 876–87.
Arnulf, 887–99.
Louis, the Child, 899–911.
Conrad I, of Franconia, 911–18.

Saxon House, 918–1024.
Henry I, the Fowler, 918–36.
Otto I, the Great, 936–73.

Holy Roman Empire of the German Nation, established 962.
Otto II, 973–83.
Otto III, 983–1002.
Henry II, the Saint, 1002–24.

House of Franconia, 1024–1125.
Conrad II, 1024–39.
Henry III, 1039–56.
Henry IV, 1056–1106.
Henry V, 1106–25.
Lothair of Saxony, 1125–37.

House of the Hohenstaufen, 1138–1254.
Conrad III, 1138–52.
Frederick I, Barbarossa, 1152–90.
Henry VI, 1190–7.
Philip of Swabia, 1198–1208.
Otto IV, of Brunswick, 1198–1215.
Frederick II, 1212 (1215)-1250.
Conrad IV, 1250–4.
William of Holland, 1247–56.
Disorder, rival claimants, interregnum, 1256–73.

Kings and Emperors from various houses, 1273–1438.
Rudolph I, of Hapsburg, 1273–91.
Adolph of Nassau, 1292–8.
Albert I, of Austria, 1298–1308.
Henry VII, of Luxemburg, 1308–13.
Frederick of Austria, 1314–30.
Louis of Bavaria, 1314–47.
Charles IV, of Luxemburg-Bohemia, 1347–78.
Wenceslas (his son), 1378–1400.
Ruprecht of the Palatinate, 1400–10.
Sigismund (brother of Wenceslas), 1410–37.

House of Hapsburg, or Austria, 1438–.
Albert II, 1438–9.
Frederick III, 1440–93.
Maximilian I, 1493–1519.
Charles V, 1519–56.
Ferdinand I, 1556–64.
Maximilian II, 1564–76.
Rudolph II, 1576–1612.
Matthias, 1612–19.
Ferdinand II, 1619–37.
Ferdinand III, 1637–57.
Leopold I (son of Ferdinand III), 1658–1705.
Joseph I (son of Leopold I), 1705–11.
Charles VI, 1711–40.
Maria Theresa, 1740–80.
Joseph II, 1765 (1780)–90.
Leopold II, 1790–2.
Francis II, 1792–1806.
End of Holy Roman Empire, succeeded by Austrian Empire, of which Francis II becomes Francis I, 1806–35.
Ferdinand I, 1835–48.
Francis Joseph, 1848–.

FRENCH KINGS.

France under the Romans from time of Cæsar to 5th century A. D. Then subdued by the Franks, under Merovingian kings, 496–752; then under Carlovingians to division of Empire by Treaty of Verdun, 843; then as separate kingdom under

Carlovingians, 843–987.
Charles the Bald, 840–77.
Louis II (the Stammerer), 877–9.
Louis III, 877–82.
Carloman, 877–84.
Charles II (the Fat), 884–deposed 887.
Eudes, 887–98.
Charles III (the Simple), 898–922.

Robert, 922–3.
Raous, 923–36.
Louis IV, d'Outre-Mer, 936–54.
Lothaire, 954–86.
Louis V, 986–7.

Capetian Line, 987–1328.
Hugh Capet, 987–96.
Robert II (the Saint), 996–1031.
Henry I, 1031–60.
Philip I, 1060–1108.
Louis VI (the Fat), 1108–37.
Louis VII (the Lion), 1137–80.
Philip II, Augustus, 1180–1223.
Louis VIII, 1223–6.
Louis IX (Saint Louis), 1226–70,
Philip III, 1270–85.
Philip IV (the Fair), 1285–1314.
Louis X, 1314–16.
Philip V (the Long), 1316–22.
Charles IV (the Fair), 1322–8.

House of Valois, 1328–1498.
Philip VI, 1328–50.
John II (the Good), 1350–64.
Charles V (the Wise), 1364–80.
Charles VI, 1380–1422.
Charles VII (the Victorious), 1422–61.
Louis XI, 1461–83.
Charles VIII, 1483–98.

Houses of Orleans and Angouleme, 1498–1589.
Louis XII, 1498–1515.
Francis I, 1515–47.
Henry II, 1547–59.
Francis II, 1559–60.
Charles IX, 1560–74.
Henry III, 1574–89.

House of Bourbon, 1589–1793.
Henry IV, 1589–1610.
Louis XIII, 1610–43.
Louis XIV, 1643–1715.
Louis XV, 1715–74.
Louis XVI, 1774–93.

Republic, 1793–1804.
(Revolution and Directory to 1799; Consulate 1804.)

First Empire under Napoleon, 1804–14.
Kingdom restored by Congress of Vienna, 1814.
Louis XVIII, 1814–24.
Charles X, 1824–30.
Louis Philippe, 1830–48.

Second Republic, 1848–52.

Second Empire under Napoleon III, 1852–70.

Third Republic, 1870 to Present.

KINGS OF ITALY.

Italy under the Roman Emperors to 476, after which it was not again united under one government till 1870. Under Odoacer as Patrician till overthrown in 493 by

The Ostrogoths, 493–552.
Theodoric, 493–526.
Athalaric, 526–34.
Theodat, 534–6.
Vitiges, 536–40.
Hildebald, 540–1.
Eraric, 541.
Totila, 541–52.
Teias, 552.

Principal Lombard Kings, 568–888.
Alboin, 568–73.
Cleph, 573–4.
Interregnum.
Utharis, 584–91.
Agilulph, 591–636.
Rotharis, 636–62.
Pertharit, 662–.
Grimoald, 661–71.
Pertharit, Again, 671–712.
Ausprand, 712.
Luitprand, 712–44.
Ratchis, 744–9.
Astolph, 749–56.
Didier, Duke of Istria, 756–.

The Frankish Carlovingians, 774–888.
Charlemagne, 774–814.
Louis the Pious, 814–40.
Lothaire, 840–55.
Louis II, 855–75.
Charles the Bald, 875–7.
Carloman of Bavaria, 877–80.
Charles the Fat, 880–8.

Kings of the Feudal Period, 888–951.
Guy, Duke of Spoleto, 888.
Berenger, Duke of Frioul, 888–91.
Lambert, son of Guy, 891–6.
Arnulf, king of Germany, 896–9.
Louis, king of Provence, 899–921.
Rudolph, king of Burgundy, 921–6.
Hugh, count of Arles, 926–47.
Lothair, his son, 947–50.
Berenger II, 950–1.
In 951 Otto I, king of Germany, assumed the title king of Italy, and this title attached to the crown of Germany until the downfall of the Empire. The title was revived again when Victor Emmanuel, king of Sardinia, took the title "King of Italy," March 17, 1861.

KINGS OF NAPLES.

Normans, 1046–1189.
Robert Guiscard arrives in Italy 1046, and becomes duke in 1057.
Roger becomes duke 1085.
William becomes duke 1111.
Roger I becomes count of Sicily 1050.
Roger II becomes count of Sicily 1101.
Roger II becomes duke of Sicily 1127.
Roger II becomes king of the Sicilies 1130.
William I becomes king of the Sicilies 1154.
William II becomes king of the Sicilies 1166.

Germans, 1189–1266.
(Dates indicate time of accession.)
Henry I (VI, in Germany), 1189.
Frederick I (II in Germany), 1197.

Conrad, 1250.
Conradin, 1254.
Manfred, 1258.

French House of Anjou, 1266–1435.
Given by the pope to Charles I, 1266.
Loses Sicily (Sicilian Vespers), 1282.
Charles II, 1285.
Robert, 1309.
John I, 1343.
Charles III, 1382.
Ladislas, 1386.
John II, 1411.
Naples passes under the crown of Aragon, 1435; 1458 independent, 1504 subject to Spain; 1714 passed under Austria; 1738 passed under Spanish line of the "House of Bourbon," but was not connected with the Spanish crown. After Napoleonic wars, Naples passed under control of Austria till 1860.

KINGS OF SICILY, 1282–1409.

(Dates indicate time of accession.)

Peter (III in Aragon), 1282.
James, 1285.
Frederick I, 1296.
Peter II, 1336.
Louis, 1342.
Frederick II, 1355.
Marie, 1377.
Martin I, 1391–1409.
Martin II unites Sicily to Aragon in 1409. By Treaty of Utrecht, 1713, concluding the wars of the Spanish succession, Sicily passed under control of Duke of Savoy, who was compelled, 1718, to exchange it for Sardinia, and henceforth called himself "King of Sardinia." Sicily passed under control of Austria till 1860.

SPANISH PENINSULA

Spain was under the Romans from 197 B. C. till its invasion by Germans (Vandals, Suevi, Alani), 409 onward; W. Goths conquer most of Spain, 526–711, capital at Toledo, Moors (Mohammedans) overrun all the peninsula except N. W. portion, 711 onward. Christians gradually build up the kingdoms of Leon, Navarre, Castile, Aragon and Portugal, which, by degrees, win back the territory till 1492, when the Mohammedan government was completely overthrown.

Navarre.
Became kingdom 858, remained independent till 1512, when it was overthrown by Ferdinand of Aragon, and the larger part incorporated in Aragon, the northern portion remaining free under a French count until finally incorporated in France.

Aragon.
Became independent kingdom 1035; Leon united with Castile 1230; Castile and Aragon were united 1479, after the marriage of Ferdinand, king of Aragon, and Isabella, queen of Castile, in 1469; the union was personal till 1516, when they were completely united into the Kingdom of Spain.

Kings of Spain.
Charles I (Emperor Charles V in Germany), 1516–56.
Philip II, 1556–98.
Philip III, 1598–1621.
Philip IV, 1621–65.
Charles II, 1665–1700.

Bourbon Dynasty.
Philip V, 1700–46.
Ferdinand VI, 1746–59.
Charles III, 1759–88.
Charles IV, 1788–abdicated 1808.
After the Napoleonic wars, Ferdinand VII, 1814–33.
Isabella II, 1833–deposed 1869.
Amadeus I (son of Victor Emanuel), 1870–abdicated 1873.
Republic, 1873–5.
Alfonso XII(son of Isabella), 1875–85.
His widow, Christina Regent, 1885–1902.
Alfonso XIII, 1902–.

PORTUGAL.

The county of Portugal became kingdom in 1139.
Alfonso I, 1112–85.
Sancho I, 1185–1211.
Alfonso II, 1211–23.
Sancho II, 1223–48.
Alfonso III, 1248–79.
Dionysius III, 1279–1325.
Alfonso IV, 1325–57.
Peter I, 1357–67.
Ferdinand, 1367–85.
John I, 1385–1433.
Edward, 1433–38.
Alfonso V, 1438–81.
John II, 1481–95.
Emanuel the Great, 1495–1521.
John III, 1521–57.
Sebastian, 1557–78.
Henry, 1578–80.
Portugal a Spanish province, 1581–1640.

House of Braganza, 1640 to 1911.
John IV, 1640–56.
Alfonso VI, 1656–67.
Peter II, 1667–1706.
John V, 1706–50.
Joseph, 1750–77.
Maria (and Peter III to 1786), 1777–1816.
Prince John, regent since 1789, became John VI, 1816–26.
Maria, 1826–53.
Peter V, 1853–61.
Louis, 1861–89.
Charles I, 1889–assassinated 1908.
Republic since 1911.

THE HOHENZOLLERN IN PRUSSIA.

Electors of Brandenburg.
Frederick I, 1415–40.
Frederick II (the Iron Duke), 1440–70.
Albert Achilles, 1470–86.
John, Cicero, 1486–99.
Joachim I, 1499–1535.
Joachim II, 1535–71.
John George, 1571–98.
Joachim Frederick, 1598–1608.
John Sigismund, 1608–19.
George William, 1619–40.
Frederick William, the Great Elector, 1640–88.
Frederick III, William, 1688–1713, takes the title "Frederick William I, king of Prussia," 1701.
Frederick I, 1713–40.
Frederick II, the Great, 1740–86.
Frederick William II, 1786–97.
Frederick William III, 1797–1840.
Frederick William IV, 1840–61.
William I, 1861–88, became Emperor of the newly formed **Empire**, 1871.
Frederick III, 1888.
William II, 1888 to present.

KINGS OF ENGLAND.

England under Romans A. D. 44 to 449.
Anglo-Saxon Heptarchy, with confusion and various changes to 827, when the Heptarchy was united under Egbert of Wessex.

Anglo-Saxon Kings.
Egbert, 827–36.
Ethelwulf, 836–57.
Ethelbald, 857.
Ethelbert, 857–66.
Ethelred, 866–71.
Alfred the Great, 871–901.
Edward, 901–925.
Athelstan, 925–40.
Edmond, 940–46.
Edred, 946–55.
Edwy, 955–8.
Edgard, 958–75.
Edward II, the Martyr, 975–9.
Ethelred II, 979–1013.

Danish Princes.
Sweyn, 1013.
Ethelred II, again, 1014–16.
Edmond Ironside, 1016.
Canute the Great, 1016–35.
Harold I, 1035–40.
Hardicanute, 1040–2.

Anglo-Saxon Kings.
Edward the Confessor, 1042–66.
Harold, son of Godwin, 1066.

Norman Kings, 1066–1154.
William I, 1066–87.
William Rufus, 1087–1100.
Henry I, 1100–35.
Stephen of Blois, 1135–54.

House of Anjou, or Plantagenets, 1154–1399.
Henry II, 1154–89.
Richard Cœur de Lion, 1189–99.
John (Lackland), 1199–1216.
Henry III, 1216–72.
Edward I, 1272–1307.
Edward II, 1307–27.
Edward III, 1327–77.
Richard II, 1377–99.

House of Lancaster, 1399–1461.
Henry IV, 1399–1413.
Henry V, 1413–22.
Henry VI, 1422–61.

House of York, 1461–85.
Edward IV, 1461–83.
Edward V, 1483.
Richard III, 1483–5.

House of Tudor, 1485–1603.
Henry VII, 1485–1509.
Henry VIII, 1509–47.
Edward VI, 1547–53.
Mary, 1553–8.
Elizabeth, 1558–1603.

House of the Stewarts, 1603–1714.
James I, 1603–25.
Charles I, 1625–49.
Commonwealth, 1649–60.
Charles II, 1660–85.
James II, 1685–8.
William III and Mary, 1688–1702. (Mary only to 1694.)
Anne, 1702–14.

House of Hanover, 1714 to Present.
George I, 1714–27.
George II, 1727–60.
George III, 1760–1820.
George IV, 1820–30.
William IV, 1830–7.
Victoria, 1837–1900.
Edward VII, 1900–10.
George V, 1910–.

KINGS OF SCOTLAND.

Scotland never under the Roman Empire. Tribal governments gradually transformed into petty kingdoms, which were slowly united into one by war and marriage. This reached some degree of unity and power by the year 1000.
Malcolm II, 1005–34.
Duncan, d. 1039.
Macbeth.
Malcolm III, Canmore, 1054–97.
Edgar, 1097–1107.
Alexander I, 1107–24.
David I, 1124–53.
Malcolm IV, 1153–65.
William the Lion, 1165–1214.
Alexander II, 1214–49.
Alexander III, 1249–86.
Marguerite, 1286–90.
John Balliol, 1291–deposed 1296.
Edward I, of England, acknowledged king of Scotland 1296.
William Wallace.
Robert Bruce, 1306–29.
David II, 1329–deposed 1332.

Edward Balliol, 1332–deposed 1342.
David II, restored 1342–70.

House of the Stuarts, 1371–1603.
Robert II, 1370–90.
Robert III, 1390–1406.
James I, 1406–37.
James II, 1437–60.
James III, 1460–88.
James IV, 1488–1513.
James V, 1513–42.
Mary, 1542–66; represented by regent to 1560.
James VI, 1566–1603, when he became king of England also, thus uniting the two crowns and removing capital to London. Scotch Parliament united with the English 1707.

WALES.

Was never subdued by Romans or Anglo-Saxons. Divided into several small states under independent princes until 1284, when it was completely subjected to England; in 1301 the heir to English throne was given title, "Prince of Wales," and in 1536 the country was completely incorporated in England.

IRELAND.

Was not under the Romans or Anglo-Saxons. Many small, independent princes, constantly at war with one another until 1155, when it was granted by Pope to Henry II, of England, with title "Lord of Ireland." Always rebellious and never wholly subdued; had its own parliament; 1541 Henry VIII was recognized as "King of Ireland," and 1801 the Irish parliament was united with the English.

THE NETHERLANDS.

Were subjected to the Roman Empire from time of Julius Cæsar onward; passed into Frankish Empire, then into German Empire, 843 onward; during feudalism many semi-independent states of various forms were developed; the whole passed under sway of dukes of Burgundy 1369 onward, and under House of Hapsburg by marriage of Maximilian of Austria and Mary of Burgundy, 1477; in 1549 they were attached by Charles V to crown of Spain; Spanish cruelty excited revolt, 1568; **seven northern provinces** unite 1579 (Union of Utrecht), and 1581 declare their independence, under leadership of William of Orange (the Silent), as Stadtholder; Maurice, 1584–1625; Frederick Henry, 1625; after William II, Stadtholdership abolished. Recognized as independent republic by Treaty of Westphalia, 1648; Stadtholdership revived 1672, and William III made Stadtholder; becomes King of England 1688–1702; down to Napoleonic wars, sometimes a stadtholdership and sometimes pure republic. Southern provinces had been saved to Spain in 16th century, were transferred to Austria 1713, and by Congress of Vienna, 1815, were united with the northern provinces into the Kingdom of the Netherlands, under William I, 1815–40; William II, 1840–9; William III, 1849–90; Wilhelmina, 1890–.

BELGIUM.

Kingdom of Belgium was formed of revolted southern provinces, 1830; Prince Leopold, of Saxe-Coburg, was elected king 1831–65; Leopold II, 1865–1909; Albert I, 1909–.

RUSSIA.

Never under the Romans. Tribal government till 862, when Ruric, a Swedish prince, laid foundation of the Empire, with capital of Novgorod, later Kiev; became Christian under Vladimir the Great (988); divided into many principalities under suzerainty of Kiev. Russia under the Mongols, 1241–1480. During this period the principality of Moscow rose, and its prince became the founder of the united Monarchy, 1480.
Ivan III, the Great, 1462–1505.
Ivanovitch, 1505–33.
Ivan IV, 1533–84.
Feodor I, 1584–98.
Boris Godunow, 1598–1605.
Demetrius, 1605–6.
Wasilij Schwiskoi, 1606–10.
Whadislaw, 1610–12.

House of the Romanofs, 1613 to Present.
Michael F. Romanov, 1613–45.
Alexius, 1645–76.
Feodor II, 1676–82.
Interregnum, 1682–9.
Peter I, the Great, 1689–1725.
Catharine I, 1725–7.
Peter II, 1727–30.
Anna, 1730–40.
Ivan VI, 1740–1.
Elizabeth, 1741–62.
Peter III, 1762.
Catharine II, 1762–96.
Paul I, 1796–1801.
Alexander I, 1801–25.
Nicholas I, 1825–55.
Alexander II, 1855–81.
Alexander III, 1881–94.
Nicholas II, 1894–1917.

CHRISTIAN YEAR AND PRINCIPAL SAINTS' DAYS

The Christian Year is a "Chronological Confession of Faith" intended to set forth at certain seasons annually the Church's faith in the Christian fundamentals. It is most fully developed and widely used in the Greek and Roman Catholic Churches, but some of the Protestants (notably Anglicans and Lutherans) make considerable use of the Church festivals. The two Catholic Churches are not entirely agreed as to their years; the following is the Roman Catholic arrangement which is followed by the Protestants so far as they make any use of the Year. The Year consists of three Cycles of festivals gathering about the Birth and Resurrection of Christ and the Gift of the Holy Spirit and many unconnected Saints' Days and festivals. Some of the days are fixed, some movable.

THE CYCLES

I. Incarnation Cycle—Christmas
   1. Advent Sunday—Sunday nearest November 30—beginning of Christian Year.
   2. Christmas—festival of the incarnation, December 25th.
   3. Innocents' Day—Murder of Children by Herod, December 28th.
   4. Circumcision of Christ, January 1st.
   5. Epiphany, January 6th, Manifestation of Deity at worship of magi at baptism and at first miracle.
   6. Candlemas—purification of the Virgin—February 2d.

II. Resurrection Cycle—Easter
   1. Three Sundays before Lent—Septuagesima, Sexagesima, Quinquagesima.
   2. Lent, fast of forty days (omitting Sundays) before Easter, beginning Ash Wednesday.
      (Annunciation, March 25th, really belongs to first Cycle.)
   3. Palm Sunday—Sunday before Easter—Triumphal entry of Jesus.
   4. Maundy Thursday—acts of humility, for example, foot-washing, etc.
   5. Good Friday—day of humiliation.
   6. Easter Sunday—Resurrection—1st Sunday after first full moon after vernal equinox—Greek Church counts differently.
   7. Easter Week.

III. Pentecostal Cycle—Descent of Holy Spirit—Period of Gladness
   1. Rogation Sunday, 5th Sunday after Easter—following Monday, Tuesday, and Wednesday rogation days—immediately preceding Ascension.
   2. Ascension—Holy Thursday—40th day after Easter.
   3. Pentecost or Whitsunday—7th Sunday, 50th day, after Easter—descent of Holy Spirit.
   4. Corpus Christi Day—Thursday after Pentecost.
   5. Trinity Sunday—1st Sunday after Pentecost.

SOME OF THE IMPORTANT SAINTS' DAYS AND OTHER MINOR FESTIVALS

St. Andrew's Day, November 30th.
St. Nicholas' Day, December 6th.
Immaculate Conception, December 8th.
St. Thomas' Day, December 21st.
St. Stephen's Day, December 26th.
St. John the Evangelist's Day, December 27th.
St. Agnes' Day, January 21st.
St. Valentine's Day, February 14th.
St. David's Day, March 1st.
St. Patrick's Day, March 17th.
St. Joseph's Day, March 19th.
St. George's Day, April 23d.
St. Mark's Day, April 25th.
St. Catharine's Day, April 30th.
Sts. Philip and James the Less, May 1st.
Invention of the Cross, May 3d.
Ember Days, first Wednesday, Friday, and Saturday after Quodrigesima Sunday, Whitsunday, Holyrood Day (September 14th) and St. Lucy's Day (December 13th).
St. Barnabas' Day, June 11th.
St. Anthony's Day, June 13th.
Nativity of St. John the Baptist, June 24th.
St. Peter's Day, June 29th.
St. Paul's Day, June 30th.
St. James' Day, July 25th.
St. Laurence's Day, August 10th.
Assumption of Mary, August 15th.
St. Bartholomew's Day, August 24th.
Nativity of the Virgin, September 8th.
St. Matthew's Day, September 21st.
Michaelmas—St. Michael and all angels, September 29th.
St. Luke's Day, October 18th.
All Saints' Day, November 1st.
All Souls' Day, November 2d.
St. Martins' Day, November 11th.
Presentation of the Virgin, November 21st.

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